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THE DOCTRINE

OF THE

LAW AND GRACE

UNFOLDED:

OR A

Discourse concerning Law and Grace.

SHEWING

Their distinct Nature as two different Covenants;

AND

The very dissimilar Character and Condition of the Persons who are under these *Two Covenants.*

WHEREIN ARE ANSWERED

A Number of important Questions respecting *Law* and *Grace*, in a Manner easy to be understood by the Sons of Wisdom, the Children of the *Second Covenant.*

BY JOHN BUNYAN,

AUTHOR OF THE PILGRIM'S PROGRESS.

1628-1688

The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. Heb. vii. 16.

Therefore we conclude, that a man is justified by faith without the deeds of the law. Rom. iii. 28.

To him therefore that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 5.

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TO THE READER.

IF at any time there be held forth by the preacher, the freeneſs and fulneſs of the goſpel, together with the readineſs of the Lord of peace to receive thoſe that have any deſire thereto; preſently it is the ſpirit of the world to cry out, Sure this man diſdains the law, ſlights the law, and counts that of none effect; and all becauſe there is not, together with the goſpel, mingled the doctrine of the law, which is not a right diſpenſing of the word according to truth and knowledge. Again, If there be the terror, horror, and ſeverity of the law diſcovered to a people by the ſervants of Jeſus Chriſt (though they do not ſpeak of it, that people ſhould truſt to it, by relying on it as it is a covenant of works, but rather that they ſhould be driven farther from that covenant, even to embrace the tenders and privileges of the ſecond) yet, poor ſouls, becauſe they are unacquainted with the nature of either of theſe two covenants, therefore, ſay they, Here is nothing but preaching the law, thundering of the law; when, alas, if theſe two be not held forth, to wit, the covenant of works, and the covenant of grace, together with the nature of the one, and the nature of the other, ſouls will never be able to know what they are by nature, nor what they lie under; neither can they underſtand what grace is, nor how to come from under the law, to meet God, in and through that other moſt glorious covenant; through which, and only through which, God can communicate from himſelf grace and glory, yea, even all the good things of another world.

Having conſidered theſe things, with others, I have made bold to preſent yet once more to thy view, my friend, ſomething of the mind of God, that if it ſhall but be bleſſed to thee, thou mayeſt profit thereby. For verily theſe things are not ſuch as are ordinary, and of ſmall concernment, but do abſolutely concern thee to know, and that experimentally too, if ever thou partake of the glory of God through Jeſus Chriſt, and eſcape the terror and inſupportable vengeance that will otherwiſe come upon thee through his juſtice, becauſe of thy living and dying in thy tranſgreſſions againſt the law of God. And therefore while thou liveſt here below, it is thy duty, if thou wiſh thyſelf happy for the time to come, to give up thyſelf to the ſtudy of theſe two covenants, treated of in the enſuing diſcourſe; and ſo to ſtudy them, until thou, through grace, do not only get the notion of the one and the other in thy head; but until thou do feel the very power, life, and glory of the one and of the other. For take this for granted, he that is dark, as touching the ſcope, intent, and nature of the law, is alſo dark as to the ſcope, nature, and glory of the goſpel; and alſo he that hath but a notion of the one, will hardly have any more than a notion of the other.

So long as people are ignorant of the nature of the law, and of their being under it, that is, under the curse and condemning power of it by reason of their sin against it, so long they will be careless as to inquiring after the true knowledge of the gospel. Before the commandment came (that is, in the true spirituality of it) *Paul* was alive, i. e. thought himself safe, which is clear, *Rom.* vii. 9, 10. compared with the 3d of *Phil.* verses 6, 7, 8, 9, 10, 11. *&c.* But when that came, and was indeed discovered to him by the Spirit of the Lord, then *Paul* dies (*Rom.* vii.) to all his former life (*Phil.* iii.) and that man who before could not content himself to live, though ignorant of the gospel, cries out now, *I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, ver.* 8. Therefore, I say, so long as they will be ignorant of the nature of the gospel, and how glorious a thing it is to be found within the bounds of it, they are like a man that knoweth not himself to be sick, who will not look out for himself a physician; and this Christ knew full well; for he saith, *The whole have no need of a physician, but them that are sick*; that is, none will in truth desire the physician, unless they know they are sick. That man also that hath got but a notion of the law, (that is, the knowledge of it in the head, so as to discourse and talk of it) if he hath not felt the power of it, and that effectually too, it is to be feared, will at the best be but a notionalist in the gospel; he will not have the experimental knowledge of the same in his heart. Nay, he will not seek, nor heartily desire after it, and all because, as I said before, he hath not the experience of the wounding, cutting, killing nature of the law.

I say, therefore, if thou wouldest know the authority and power of the gospel, labour first to know the power and authority of the law; for I am verily persuaded that the want of this one thing, namely, the knowledge of the law, is one cause why so many are ignorant of the gospel. The man that doth not know the law, doth not know in deed and in truth that he is a sinner; and that man that doth not know that he is a sinner, doth not know savingly that there is a Saviour.

Again, that man that doth not know the nature of the law, doth not know the nature of sin; and he that knoweth not the nature of sin, will not regard to know the nature of a Saviour; this is proved, *John* viii. 31, 32, 33, 34, 35, 36. This people were professors, and yet did not know the truth, (the gospel) and the reason was, because they did not know themselves, and so not the law. I would not have thee mistake me, Christian reader; I do not say, that the law of itself will lead any soul to Jesus Christ; but the soul being killed by the law, through the operation of its severity seizing on the soul, then the man, if he be enlightened by the Spirit of Christ to see where remedy is to be had, will not, thro' grace, be contented without the real and saving knowledge through faith, of him.

If thou would then wash thy face clean, first take a glass and see where it is dirty; that is, if thou wouldst indeed have thy sins washed away by the blood of Christ, labour first to see them in the glass of the law, (*James* i.) and do not be afraid to see thy guilty condition, but look on every spot thou hast; for he that looks on the foulness of his face by the halves, will wash by the halves; even so, he that looks on his sins by the halves, he will seek for Christ by the halves. Reckon thyself, therefore, I say, the greatest sinner in the world, and be persuaded that there is none worse than thyself; then let the guilt of it seize on thy heart; then also go in that case and condition to Jesus

Chriſt, and plunge thyſelf into his merits, and the virtue of his blood; and after that thou ſhalt ſpeak of the things of the law, and of the goſpel, experimentally; and the very language of the children of God ſhall feelingly drop from thy lips, and not till then.

Let this therefore learn thee thus much: He that hath not ſeen his loſt condition, hath not ſeen a ſafe condition; he that did never ſee himſelf in the devil's ſnare, did never ſee himſelf in Chriſt's boſom. *This my ſon was dead, and is alive again, was loſt, and is found. With whom we all had our converſation in time paſt. But now are* (ſo many of us as believe) *returned to Jeſus Chriſt, the chief Shepherd and Biſhop of our ſouls.*

I ſay therefore, if thou do find in this treatiſe, in the firſt place, ſomething touching the nature, end and extent of the law, do not thou cry out therefore all on a ſudden, ſaying, here is nothing but the terror, horror, and thundering ſentences of the law.

Again, if thou do find in the ſecond part of this diſcourſe ſomething of the freeneſs and fullneſs of the goſpel, do not thou ſay then neither here is nothing but grace, therefore ſurely an undervaluing of the law. No, but read it quite through, and then conſider of it; and I hope thou ſhalt find the two covenants (which all men are under either the one or the other) diſcovered, and the ſtate and condition of them that are under the one, and of them that are under the other.

There be ſome that through ignorance do ſay, that ſuch men as preach terror and amazement to ſinners, are beſide the book, and are miniſters of the letter of the law, and not of the ſpirit, the goſpel; but I would anſwer them, by citing them to *Luke* xvi. from the nineteenth verſe to the end; and 1 *Cor.* vi. 9, 10. *Gal.* iii. 10. *Rom.* iii. from the 9th verſe to the 19th; only this caution I would give by the way, that they who preach terror, to drive ſouls to the obtaining of ſalvation by the works of the law, their preaching is not the right goſpel preaching. Yet when ſaints ſpeak of the ſad ſtate that men are in by nature, to diſcover to ſouls their need of the goſpel, this is honeſt preaching (ſee *Romans* iii. 9, 10, 11, 12, 13, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, *&c.*) and he that doth ſo, doth the work of a goſpel miniſter.

Again, there are others that ſay, becauſe we preach the free, full, and exceeding grace diſcovered in the goſpel, therefore we make void the law; which indeed, unleſs the goſpel be held forth in the glory thereof without confuſion, by mingling the covenant of works therewith, the law cannot be eſtabliſhed. *Do we, through faith,* or preaching of the goſpel, *make void the law?* nay, ſaith *Paul, God forbid; we do thereby eſtabliſh the law.* Rom. iii. 13.

And verily he that will indeed eſtabliſh the law, or ſet it in its own place (for ſo I underſtand the words) muſt be ſure to hold forth the goſpel in its right colour and nature; for if a man be ignorant of the nature of the goſpel, and the covenant of grace, he will be very apt to remove the law out of its place, and that becauſe *they are ignorant, not knowing what they ſay, nor whereof they affirm.*

And let me tell you, if a man be ignorant of the covenant of grace, and the bounds and boundleſſneſs of the goſpel, though he ſpeaks and makes mention of the name of the Father, and of the Son, and alſo of the name of the new covenant, and the blood of Chriſt; yet to this very time, and in theſe very words, he will preach nothing but the law, and that as a covenant of works.

[illegible] is a wonderful myſterious thing, and he had need have a wiſer ſpirit [illegible] that can rightly ſet theſe two covenants in their places, [illegible] when he ſpeaks of the one, he doth not joſtle the other out of its [illegible] to be underſtood, as to ſpeak of the law, and to magnify [illegible], and as it were, to ſpeak of the goſpel ſo as to eſtabliſh (and yet not to enervate) the law, nor any particular thereof, is rare! and to be heard and found but in very few men.

If thou thinkeſt ſo, What is it to ſpeak to each of theſe two covenants, ſo as to ſet them in their right places, and alſo to uſe the terror of the one, ſo as to magnify and advance the glory of the other?—— To this I anſwer, read the enſuing diſcourſe with an underſtanding heart, and it is like thou ſhalt find a reply therein to the ſame purpoſe, which may be to thy ſatisfaction.

If thou find this book empty of fantaſtical expreſſions, and without light, vain, whimſical, ſcholar-like terms, thou muſt underſtand, I never went to ſchool to *Ariſtotle* or *Plato*, but was brought up at my father's houſe, in a very mean condition, among a company of poor countrymen. But if thou find a parcel of plain, yet ſound, true, and home ſayings, attribute that to the Lord Jeſus his gifts and abilities, which he hath beſtowed upon ſuch a poor creature as I am and have been. And if thou, being a ſeeing Chriſtian, doſt find me coming ſhort, though rightly touching at ſome things, attribute that either to my brevity, or if thou wilt, to my weakneſſes. A word or two more, and I ſhall have done with this.

The firſt is, friend, if thou do not deſire the ſalvation of thy ſoul, yet I pray thee to read this book over with ſerious conſideration; it may be it will ſtir up in thee ſome deſires to look out after it, which at preſent thou mayeſt be without.

Secondly, if thou do find any ſtirrings in thy heart, by thy reading ſuch an unworthy man's works as mine are, be ſure thou in the firſt place give glory to God and give way to thy convictions, and be not too haſty in getting them off from thy conſcience; but let them ſo work till thou do ſee thyſelf by nature void of all grace, as faith, hope, knowledge of God, Chriſt, and the covenant of grace.

Thirdly, then in the next place fly in all haſte to Jeſus Chriſt, being ſenſible of thy loſt condition without him, ſecretly perſuading thy ſoul that Jeſus Chriſt ſtandeth open armed to receive thee, to waſh away thy ſins, to clothe thee with his righteouſneſs, and is willing to preſent thee before the preſence of the glory of God, and among the innumerable company of angels with exceeding joy. In the next place, do not ſatisfy thyſelf with theſe ſecret and firſt perſuaſions, which do, or may encourage thee to come to Jeſus Chriſt; but be reſtleſs till thou do find by bleſſed experience, the wonderful glory of this ſecond covenant extended unto thee, and ſealed upon thy ſoul with the very Spirit of the Lord Jeſus Chriſt. And that thou mayeſt not ſlight this my counſel, I beſeech thee to conſider theſe following things.

Firſt. If thou do get off thy convictions, and not the right way (which is by ſeeing thy ſins waſhed away by the blood of Jeſus Chriſt) it is a queſtion whether ever God will knock again at thy heart or no; but rather ſay, ſuch a one is *joined to idols, let him alone*. *Hoſ.* iv. 17. Though he be in a natural ſtate, *let him alone*. Though he be in or under the curſe of the law, *let him alone*. Though he be in the very hand of the devil, *let him alone*. Though he be going poſt-haſte to hell, *let him alone*. Though his damnation will not only be dam-

nation for sins against the law, but also slighting the gospel, yet, *let him alone*. My Spirit, my ministers, my word, my grace, my love, my pity, my common providences, shall strive no more with him; *let him alone*. O sad! O miserable! who would slight such convictions that are on their souls, which tend so much for their good?

Secondly. If thou shalt not regard thy convictions, but put them off without the precious blood of Christ being savingly applied to thy soul, thou art sure to have the mispending of that conviction to prove the hardening of thy heart against the next time thou art to hear the word preached or read. This is commonly seen, that those who have not regarded these convictions that are first set upon their spirits, do commonly (and by the just judgment of God upon them) grow more hard, more senseless, more feared and foolish in their spirits; for some who formerly would quake and weep, and relent under the hearing of the word, do now for the present sit so senseless, so feared and hardened in their consciences, that certainly if they should have hell fire before their faces, as it is sometimes cried up in their ears, they would scarce be moved; and this comes upon them as a just judgment of God. 2 *Thess.* ii. 11, 12.

Thirdly. If thou do slight those convictions that may be set upon thy heart, by reading this discourse, or by hearing any good man preach the word of God sincerely, thou wilt have the stifling of these or those convictions to account and answer for at the day of judgment! Not only the sins that are commonly committed by thee in thy calling and common discourse, but thou shalt be called to a reckoning for slighting and disregarding convictions, which God uses as special means to make poor sinners see their lost condition, and the need of a Saviour. I might add many more considerations besides these, to the end thou mayest be willing to attend and listen to all convictions; as,

First, Consider thou hast a precious soul, of more worth than the whole world; and this is commonly worked upon (if ever it be saved) by convictions.

Secondly, This soul is certainly to go to hell, if thou shalt be a slighter of convictions.

Thirdly, If thou go to hell, thy body must go thither too, never to come out again. *Now consider this, ye that* (are too apt to) *forget God* (and his convictions) *lest he tear you in pieces, and there be none to deliver.* Psalm l. 22.

But if thou shalt, notwithstanding thy reading of thy misery, and also of God's mercy, persist to go on in thy sins; know, in the first place, that here thou shalt be left, by things that thou readest, without excuse; and in the world to come thy damnation will be exceedingly aggravated, for thy not regarding of them, and turning from thy sins, which was not only reproved by them, but also for rejecting of that word of grace that did instruct thee how, and which way, thou shouldst be saved from them. I leave thee, and also this discourse, to God, who I know will pass a righteous judgment both upon that and thee. I am yours, though not to serve your lusts and filthy minds, yet to reprove, instruct, and, according to that proportion of faith and knowledge which God hath given me to declare unto you the way of life and salvation. Your judgings, railings, surmisings, and disdaining of me, I shall leave till the fiery judgment comes, in which the offender shall not go unpunished, be he you or me; yet I shall pray for you, wish well to you, and do you what good I can. And that I might not write or

ſpeak in vain, Chriſtian, pray for me to our God, with much earneſtneſs, fervency, and frequency, in all your knockings at your Father's door, becauſe I do very much ſtand in need thereof; for my work is great, my heart is vile, the devil lieth at watch, the world would fain be ſaying, *Aha, aha, thus we would have it*; and of myſelf, keep myſelf I cannot, truſt myſelf I dare not; if God do not help me, I am ſure it will not be long before my heart deceive me, and the world have their advantage of me; and ſo God be diſhonoured by me, and thou alſo aſhamed to own me. O therefore be much in prayer for me thy fellow.——I truſt in that glorious grace that is conveyed from Heaven to ſinners, by which they are not only ſanctified here in this world, but ſhall be glorified in that which is to come; unto which the Lord of his mercy bring us all.

JOHN BUNYAN.

LAW AND GRACE

UNFOLDED.

ROMANS vi. 14.

For ye are not under the law, but under grace.

IN the three former chapters, the apoſtle is pleading for the ſalvation of ſinners by grace, without the works of the law, to the end he might confirm the ſaints, and alſo that he might win over all thoſe that oppoſed the truth of this doctrine, or elſe leave them the more without excuſe: And that he might ſo do, he taketh in hand, Firſt, To ſhew the ſtate of all men naturally, or as they come into the world by generation, ſaying in the third chapter, *There is none righteous, no, not one; there is none that underſtandeth; there is none that doeth good,* &c. As if he had ſaid, It ſeems there is a generation of men that think to be ſaved by the righteouſneſs of the law; but, let me tell them, that they are much deceived, in that they have already ſinned againſt the law: *For, by the diſobedience of one, many, yea, all, were brought into a ſtate of condemnation,* Rom. v. 12—19. Now, in the 6th chap. he appears as if he had turned him round to the brethren, and ſaid, My brethren, you ſee now that it is clear and evident, that it is freely by the grace of Chriſt, that we inherit eternal life. And again, for your comfort, my brethren, let me tell you that your condition is wondrous ſafe, in that you are under grace; for, ſaith he, *Sin ſhall not have dominion over you;* that is, neither the damning power, nor the filthy power, ſo as to deſtroy your ſouls: *For ye are not under the law;* that is, you are not under that which will damn you for ſin: *But* you are *under grace;* or ſo ſtand in relation to God, that though you have ſinned, yet

you shall be pardoned, *For ye are not under the law*, &c. If any one should ask, What is the meaning of the word *under*, I answer, It signifieth, you are not held, kept, or shut up by it, so as to appear before God under that administration, and none but that; or thus, You are not now bound by the authority of the law, to fulfil it and obey it, so as to have no salvation without you so do: or thus, If you transgress against any one tittle of it, you by the power of it must be condemned: No, no, for you are not thus under the law. Again, *For ye are not under the law;* what is meant by this word *law?* The word law in scripture may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of sin, the law of men, the law of works, or otherwise called the covenant of works, or the first or old covenant, Heb. viii. 13. *In that he saith, a new covenant*, (which is the grace of God, or commonly called the covenant of grace) *he hath made the first old;* that is, the covenant of works, or the law. I say therefore the word *law*, and the word *grace*, in this sixth of the Romans, hold forth the two covenants, which all men are under; that is, either one or the other. *For ye are not under the law;* that is, you to whom I do now write these words, who are and have been effectually brought into the faith of Jesus; you are not under the law, or under the covenant of works. He did not therefore apply these words to all, but to some, when he said, *But ye*, mark, *ye* believers, *ye* converted persons, *ye* saints, *ye* that have been born again, *ye are not under the law;* implying, that others are in their natural state, who have not been brought into the covenant of grace, by faith in Jesus Christ. These words therefore being thus understood, there is discovered these two truths in them.

Doct. First, That there are some in gospel times that are under the covenant of works.

Doct. Secondly, That there is never a believer under the law (as it is the covenant of works) but under grace through Christ. *For ye* (believers, converted persons,) *are not under the law, but under grace;* or, ye are delivered and brought into, or under the covenant of grace.

For the first, That there are some that are under the law, or under the covenant of works, see, I pray you, that scripture in the third of the Romans, where the apostle, speaking before of sins against the law, and of the denunciations thereof against those that are in that condition, saith, *What*

things soever the law saith, it saith to them that are under it; mark, *it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God.* Rom. iii. 19; that is, all those that are under the law, as a covenant of works, that are yet in their sins and unconverted, as I told you before. Again, Gal. v. 18, he saith, *But if ye are led by the Spirit, ye are not under the law,* implying again, that those who are for sinning against the law, or the works of the law, either as it is the old covenant, these are under the law, and not under the covenant of grace. Again, Gal. iii. 10, he saith, *For as many as are of the works of the law, are under the curse;* that is, they that are under the law, are under the curse; for mark, they that are under the covenant of grace are not under the curse. Now there are but two covenants; therefore it must needs be that they that are under the curse are under the law; seeing those that are under the other covenant are not under the curse, but under the blessing. *So then they which be of faith are blessed with faithful Abraham,* but the rest are under the law. Gal. iii. 9. Now I shall proceed to what I intend to speak unto.

First, I shall shew you what the covenant of works, or the law is, and when it was first given, together with the nature of it.

Secondly, I shall shew you what it is to be under the law, or covenant of works, and the miserable state of all those who are under it.

Thirdly, I shall shew you who they are that are under this covenant, or law.

Fourthly, I shall shew you how far a man may go, and yet be under this covenant, or law.

For the first, what this covenant of works is, and when it was given.

The covenant of works, or the law here spoken of, is the law delivered on Mount Sinai to Moses, in two tables of stone, in ten particular branches or heads, see Gal. iv. The apostle speaking there of the law, and of some also, that through delusions of false doctrine, were brought again, as it were, under it, or at least were leaning that way, ver. 21, he saith, As for you that desire to be under the law, I will shew you the mystery of Abraham's two sons, which he had by Hagar and Sarah. These two signify the two covenants; the one named Hagar signifies Mount Sinai,

where the law was delivered to Moſes on two tables of ſtone. Exod xxiv. 22. chap. xxxiv. 1. Deut. x. 1. Whoſoever is under this law, is deſtitute of, and altogether without, the grace of Chriſt in his heart at the preſent. Gal. v. 3, 4. *For I teſtify again to every man,* (ſaith he, ſpeaking to the ſame people) *that Chriſt is become of none effect unto you, whoſoever of you are juſtified by the law,* (namely, that given on Mount Sinai,) *ye are fallen from grace.* That is, not that any can be juſtified by the law; but his meaning is, all thoſe that ſeek juſtification by the works of the law, they are not ſuch as ſeek to be under the ſecond covenant, the covenant of grace. Alſo, 2 Cor. iii. 7, 8. the apoſtle, ſpeaking again of theſe two covenants, ſaith, *For if the miniſtration* of *death,* (or the law, for it is all one) *written and engraven* in *ſtones* (mark that) *was glorious, how ſhall not the miniſtration of the Spirit* (or the covenant of grace) *be rather glorious?* As if he had ſaid, It is true, there was a glory in the covenant of works, and a very great excellency did appear in it; namely, in that given in the ſtones on Sinai; yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory.

Secondly. Though this law was delivered to Moſes from the hands of angels, on two tables of ſtone on Mount Sinai; yet this was not the firſt appearing of this law to man; but even this in ſubſtance (though poſſibly not ſo openly) was given to the firſt man Adam, in the garden of Eden, in theſe words, *And the Lord God commanded the man, ſaying, of every tree in the garden thou mayeſt freely eat: but of the tree of knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die.* Gen. ii. 16, 17. Which commandment then given to Adam, did contain in it a forbidding to do any one of thoſe things, that was and is accounted evil, although at that time it did not appear ſo plainly, in ſo many particular heads, as it did when it was delivered on Mount Sinai; but yet the very ſame: And that I ſhall prove thus:

God commanded Adam in paradiſe to abſtain from all evil againſt the firſt covenant, and not from ſome ſins only; but if God hath not commanded Adam to abſtain from the ſins ſpoken againſt in the ten commandments, he had not commanded to abſtain from all, but from ſome; therefore it muſt needs be, that he then commanded to abſtain from all ſins, forbidden in the law given on Mount Sinai. Now

that God commanded to abſtain from all evil or ſin, againſt any of the ten commandments, when he gave Adam the command in the garden, it is evident in that he did puniſh the ſins that were committed againſt thoſe commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai, which will appear as followeth :

The firſt, ſecond and third commandments, were broken by Pharaoh and his men ; for they had falſe gods which the Lord executed judgment againſt ; (as in Exod. xii. 12.) and blaſphemed the true God, (Exod. vii. 17, to the end) for their gods could neither deliver themſelves nor their people from the hand of God ; but in the things wherein they dealt proudly, he was above them, Exod. xviii. 11.

Again, Some judge that the Lord puniſhed the ſin againſt the ſecond commandment, which Jacob was in ſome meaſure guilty of in not purging his houſe from falſe gods, with the defiling of his daughter Dinah, Gen. xxxiv. 2.

We find alſo that Abimelech thought the ſin againſt the third commandment ſo great, that he required no other ſecurity of Abraham againſt the fear of miſchief, that might be done to him by Abraham, his ſon, and his ſon's ſon, but only Abraham's oath, Gen. xxi. 23 ; the like we ſee between Abimelech and Iſaac, Gen. xxxi. 53 ; the like we find in Moſes and the Iſraelites, who durſt not leave the bones of Joſeph in Egypt, becauſe of the oath of the Lord, whoſe name by ſo doing would have been abuſed, Exod. xiii. 19.

And we find the Lord rebuking his people for the breach of the fourth commandment, Exod. xvi. 27—29.

And for the breach of the fifth, the curſe came upon Ham, Gen. ix 25—27. And Iſhmael diſhonouring his father, in mocking Iſaac, was caſt out, as we read, Gen. xi. 9, 10. The ſons-in-law of Lot, for ſlighting their father, periſhed in the overthrow of Sodom, Gen. xix. 14, &c.

The ſixth commandment was broken by Cain ; and ſo dreadful a curſe and puniſhment came upon him, that it made him cry out, *My puniſhment is greater than I can bear*, Gen. iv. 13.

Again, When Eſau threatened to ſlay his brother, Rebecca ſent him away, ſaying, *Why ſhould I be deprived of you both in one day ?* hinting unto us, that ſhe knew murder was to be puniſhed with death, Gen. xxvii. 54. Which the Lord himſelf declared likewiſe to Noah, Gen. ix. 6.

A very notable example of the Lord's juſtice in puniſhing murder, we ſee in the Egyptians and Pharaoh, who drowned the Iſraelites' children in the river, Exod. i. 22. and they themſelves were drowned in the ſea, Exod. xiv. 27.

The ſin againſt the ſeventh commandment was puniſhed in the Sodomites, &c. with the utter deſtruction of their city, and themſelves, Gen. xix. 24, 25. Yea, they ſuffer the vengeance of eternal fire, Jude 7. Alſo the male Shechemites, for the ſin committed by Hamor's ſon, were all put to the ſword, Gen. xxxiv. 25, 26.

Our firſt parents ſinned againſt the eighth commandment, in taking the forbidden fruit, and ſo brought the curſe on themſelves and their poſterity, Gen. iii. 16.

Again, The puniſhment due to the breach of this commandment, was by Jacob accounted death, Gen. xxxi. 30, 32; and alſo by Jacob's ſons, Gen. xliv. 9, 10.

Cain, ſinning againſt the ninth commandment, as in Gen. iv. 9, was therefore curſed to the earth, ver. 11; and Abraham, though the friend of God, was blamed for falſe witneſs, by Pharaoh, and ſent out of Egypt, Gen. xii. 18—20; and both he and Sarah reproved by Abimelech, Gen. xx. 9, 16.

Pharaoh ſinned againſt the tenth commandment, Gen. xii. 15; and therefore was plagued with great plagues, ver. 17. Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he reſtored her again, Gen. xx. 3; yea, though he had not come near her, yet for coveting and taking her, the Lord faſt cloſed up the wombs of his houſe, ver. 18.

I could have ſpoken more fully to this, but that I would not be too tedious, but ſpeak what I have to ſay, with as much brevity as I can. But before I paſs it, I will beſides this give you an argument or two more for the further clearing of this; that the ſubſtance of the law delivered on Mount Sinai, was before that delivered by the Lord to man in the garden. As, firſt, death reigned over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, (that is, though they did not take the forbidden fruit, as Adam did) but had the tranſgreſſion been no other, or had their ſin been laid to the charge of none but thoſe that did eat of the fruit, then thoſe that were born to Adam after he was ſhut out of the garden had not had ſin; in that

they did not actually eat of that fruit, and so had not been slaves to death. But in that death did reign from Adam to Moses, or from the time of his transgression against the first giving of the law, till the time the law was given on Mount Sinai; it is evident that the substance of the ten commandments was given to Adam and his posterity, under that command, *Eat not of the tree that is in the midst of the garden.* But yet if any shall say, that it was because of the sin of their father that death reigned over them; to that I shall answer, that although original sin be laid to the charge of his posterity, yet it was also for the sins they actually committed, that they were plagued. And again, saith the apostle, *For where there is no law, there is no transgression,* Rom. iv. 15. *For sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses,* saith he, Rom. v. 13, 14. But if there had been no law, then there had been no transgression, and so no death to follow after, as the wages thereof; for death is the wages of sin, Rom. vi. 26, and sin is the breach of the law; an actual breach in our particular persons, as well as an actual breach in our public person, 1 John iii. 4.

Again, They are no other sins than those against that law given on Sinai, for the which those sins before-mentioned were punished; therefore the law first given by the Lord to Adam and his posterity is the same with that afterwards given on Mount Sinai.

The conditions of that law on Sinai, and of that in the garden, are alike; the one saying, *Do this, and live;* and the other saying the same also, judgment denounced against men in both kinds alike: therefore this law appeareth to be the very same that was given on Mount Sinai.

The apostle speaketh but of two covenants, (to wit, grace and works) under which two covenants all are; some under one, and some under the other. Now this to Adam is one; therefore that on Sinai is one, and all one with this; and that this is a truth, I say, I know that the sins against that on Sinai were punished by God, for the breach thereof, before it was given there; so it doth plainly appear to be a truth; for it would be unrighteous with God to punish for that law that was not broken; therefore it was all one with that on Sinai.

Now the law given on Sinai was for the more clear discovery of those sins that were before committed against it;

for though the very ſubſtance of the ten commandments was given in the garden, before they were received from Sinai, yet they lay ſo darkly in the heart of man, that his ſins were not ſo clearly diſcovered, as afterwards they were; therefore, ſaith the apoſtle, the law was added, Gal. 3. 19. (or, more plainly, given on Sinai, on tables of ſtone) *that the offence might abound;* that is, that it might the more clearly be made manifeſt, and appear, Rom. v. 20.

Again. We have a notable reſemblance of this at Sinai, even in giving the law; for, firſt, the law was given twice on Sinai, to ſignify, that indeed the ſubſtance of it was given before. And ſecondly, the firſt tables that were given on Sinai, were broken at the foot of the mount, and the others were preſerved whole; to ſignify, that though it was the true law that was given before, with that given on Sinai, yet it was not ſo eaſy to be read, and to be taken notice of, in that the ſtones were not whole, but broken, and ſo the law written thereon ſomewhat defaced and disfigured.

But if any object and ſay, Though the ſins againſt the one be the ſins againſt the other, and ſo in that they do agree; yet it doth not appear, that the ſame is therefore the ſame covenant of works with the other.

Anſ. That which was given to Adam in paradiſe you will grant was the covenant of works; for it runs thus, *Do this, and live;* Do it not, and die; nay, *Thou ſhalt ſurely die.* Now there is but one covenant of works: if therefore I prove, that that which was delivered on Mount Sinai is the covenant of works, then all will be put out of doubt. Now that this is ſo is evident:

Firſt, Conſider the two covenants are thus called in ſcripture, the one the adminiſtration of death, and the other the adminiſtration of life; the one the covenant of works, the other of grace; but that delivered on Sinai is called the miniſtration of death; that therefore is the covenant of works, 2 Cor. iii. *For if* (ſaith he) *the miniſtration of death, written and engraven in ſtones, was glorious,* &c.

Secondly, The apoſtle writing to the Galatians doth labour to beat them off from truſting in the covenant of works; but when he comes to give a diſcovery of that law, or covenant, (labouring to take them off from truſting in it) he doth plainly tell them, it is that which was given on Sinai, Gal. iv. 24, 25. Therefore that which was delivered in

two tables of ſtone on Mount Sinai, is the very ſame that was given before to Adam in paradiſe, they running both alike; that in the garden ſaying, *Do this, and live; but in the day thou eateſt thereof*, (or doſt not do this) *thou ſhalt ſurely die.*

And ſo is this on Sinai, as is evident, when he ſaith, *The man that doeth theſe things ſhall live by them*, Rom. x. 5; and in caſe they break them, even any of them, it ſaith, *Curſed is every one that continueth not in all things that are written in the* (whole) *book of the law to do them*, Gal. iii. 10. Now this being thus cleared, I ſhall proceed.

A ſecond thing to be ſpoken to is this, to ſhew what it is to be under the law, as it is a covenant of works; to which I ſhall ſpeak, and that thus:

To be under the law as it is a covenant of works, is, to be bound, upon pain of eternal damnation, to fulfil, and that completely and continually, every particular point of the ten commandments, by doing them; do this, and then thou ſhalt live; otherwiſe, *Curſed is every one that continueth not in all* (in every particular thing or) *things that are written in the book of the law to do them*, Gal. iii. 10. The man that is under the firſt covenant, ſtands thus, as he is under that covenant or law. Poor ſouls, through ignorance of the nature of that covenant of works, the law that they are under, do not think their ſtate to be half ſo bad as it is; when, alas! there is none in the world in ſuch a ſad condition beſides themſelves; for, indeed, they do not underſtand theſe things. He that is under the law, as it is a covenant of works, is like the man that is bound by the law of his king, upon pain of baniſhment, or of being hanged, drawn, and quartered, not to tranſgreſs any of the commandments of the king: ſo here, they that are under the covenant of works, are bound, upon pain of eternal baniſhment and condemnation, to keep within the compaſs of the law of the God of heaven. The covenant of works may in this be compared to the laws of the Medes and Perſians, which being once made, cannot be altered, Dan. vi. 8. You find, that when there was a law made, and given forth, that none ſhould aſk a petition of any God or man, but of the king only, this law being eſtabliſhed by the king, and (ver. 9.) Daniel breaking it, let all do whatever they can, Daniel muſt go into the lion's den; (ver. 16.) ſo here, I

ſay, there being a law given and ſealed with the truth, and the word of God, that the ſoul that ſinneth ſhall die, Ezek. xviii. 4; whoſoever doth abide under this covenant, and dieth under the ſame, he muſt and ſhall go into the lion's den: nay, worſe than that, they ſhall be thrown into hell, among devils.

But in a few particulars, for thy better underſtanding them, know, firſt, that the law of God, or covenant of works, doth not confine itſelf to one particular branch of the law, but doth extend itſelf into many, even into all the ten commandments, and theſe ten into very many more, as might be ſhewn. So that the danger doth not lie in the breaking of one or two of theſe ten only, but it doth lie even in the tranſgreſſion of any one of them. As you know, if a king ſhould give forth ten particular commands, to be obeyed by his ſubjects, upon pain of death; now if any man doth tranſgreſs againſt any one of theſe ten, he doth commit treaſon, as if he had broken them all, and lieth liable to have the ſentence of the law as certainly paſſed on him, as if he had broken every particular of them.

2. Again, You know that the laws being given forth by the king, which if a man keep and obey a long time; yet if at the laſt he ſlips and breaks thoſe laws, he is preſently apprehended and condemned by that law. Theſe things are clear as touching the law of God, as it is a covenant of works; if a man do fulfil nine of the commandments, and yet breaketh but one, that being broken, will as ſurely deſtroy him, and ſhut him out from the joys of heaven, as if he had actually tranſgreſſed againſt them all; for indeed, in effect, ſo he hath. There is a notable ſcripture for this in the epiſtle of James, chap. ii. at the 10th ver. *For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all;* that is, he hath in effect broken them all, and ſhall have the voice of them all cry out againſt him: and it muſt needs be ſo, ſaith James, becauſe *he that ſaid* (or that law which ſaid) *Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.* As thus, It may be thou didſt never make to thyſelf a god of ſtone or wood, or at leaſt not to worſhip them ſo really and ſo openly as the heathen do; yet if thou haſt ſtolen, borne falſe witneſs, or luſted after a woman in thy heart, Matt. v. 28, thou haſt tranſ-

greſſed the law; and muſt, certainly, living and dying under that covenant, periſh forever by the law: for the law hath reſolved on that beforehand, ſaying, *Curſed is every one that continueth not in* all *things;* mark, I pray you, *in* all *things;* that is the word, and that ſeals the doctrine.

3. Again, Though a man do not covet, ſteal, murder, worſhip gods of wood and ſtone, &c. yet if he take the Lord's name in vain, he is forever gone, living and dying under that covenant, *Thou ſhalt not take the name of the Lord thy God in vain:* there is the command; but how if we do? then he ſaith, *The Lord will not hold him guiltleſs that taketh his name in vain:* No; though thou live as holy as ever thou canſt, and walk as circumſpectly as ever any did; yet if thou doſt take the Lord's name in vain, thou art gone by that covenant; *for I will not,* mark, *I will not* (let him be in ever ſo much danger) *I will not hold him guiltleſs that taketh my name in vain,* Exod. xx. 7; and ſo likewiſe for any other of the ten, ſhouldſt thou break them, thy ſtate is irrecoverable, if thou live and die under that covenant.

4. Though thou ſhouldſt fulfil this covenant, or law, even all of it, for a long time, ten, twenty, forty, fifty, or threeſcore years, yet if thou chance to ſlip, and break one of them but once before thou die, thou art alſo gone, and loſt by that covenant; for mark that, *Curſed is every one that continueth not in all things, which are written in the book of the law, to do them:* But if a man do keep all the law of God his whole life time, and only ſin one time before he dies, that one ſin is a breach of the law, and he hath not continued in doing the things contained therein; (for, ſo to continue according to the ſenſe of this ſcripture, is to hold on without any failing, either in thought, word, or deed) therefore, I ſay, though a man do walk up to the law all his life-time, but only at the very laſt ſin one time before he die, he is ſure to periſh forever, dying under that covenant. For, my friends, you muſt underſtand, that the law of God is, *yea,* as well as the goſpel; and as they that are under the covenant of grace ſhall ſurely be ſaved by it, even ſo they that are under the covenant of works and the law, ſhall ſurely be damned by it, if continuing there. This is the covenant of works, and the nature of it, namely, not to abate any thing, no, not a mite, to him that lives and dies under it. *I tell thee* (ſaith Chriſt) *thou ſhalt not depart thence*

(that is, from under the curse,) *till thou hast paid the very last mite*, Luke xii. 59.

5. You must also consider, that this law doth not only condemn words and actions, as I said before, but it hath authority to condemn the most secret thoughts of the heart, being evil; so that if thou do not speak any word that is evil, as swearing, lying, jesting, dissembling, or any other word that tendeth to or savoureth of sin, yet if there should chance to pass but one vain thought through thy heart but once in all thy life-time, the law taketh hold of it, accuseth, and also will condemn thee for it. You may see one instance for all in the fifth of Mat. at the 27th and 28th verses, where Christ saith, that though a man do not lie with a woman carnally, yet if he do but look on her, and in his heart lust after her, he is counted by the law, being rightly expounded, such a one that hath committed the sin, and thereby hath laid himself under the condemnation of the law. And so likewise of all the rest of the commands; if any thought that is evil do but pass through thy heart, whether it be against God, or against man in the least measure, though possibly not discerned of thee, or by thee, yet the law takes hold of thee therefor, and doth by its authority both cast, condemn, and execute thee for thy so doing. *The thought of wickedness is sin*, Prov

6. The law is of that holy nature and severity, that it doth not only inquire into the generality of thy life, as touching several things, whether thou art upright there or not, but the law doth follow thee into all thy holy duties, and watcheth over thee there, to see whether thou doest all things aright there; that is to say, whether, when thou dost pray, thy heart hath no wandering thoughts in it; whether thou do every holy duty thou doest perfectly, without the least mixture of sin: and if it do find thee to slip, or in the least measure to fail, in any holy duty that thou dost perform, the law taketh hold on that, and findeth fault at that, so as to render all the holy duties that ever thou didst, unavailable because of that: I say, if, when thou art in hearing, there is but one vain thought, or in praying, but one vain thought, or any other thing whatsoever, let it be civil or spiritual, one vain thought once in all thy life time, will cause the law to take such hold on it, that for that one thing it doth even set open all the flood-gates of God's wrath against thee, and irrecoverably by that covenant, it

doth bring eternal vengeance upon thee: so that, I say, look which way thou wilt, fail wherein thou wilt, and do it as seldom as ever thou canst, either in civil or spiritual things, as aforesaid; that is, either in the service of God, or in thy employments of the world, as thy trade or calling, either in buying or selling any way, in any thing whatsoever; I say, if in any particular it findeth thee tardy, or in the least measure guilty, it calleth thee an offender, it accuseth thee to God, it puts a stop to all the promises thereof that are joined to the law, and leaves thee there as a cursed transgressor against God, and a destroyer of thy soul.

Here I would have thee, by the way, to take notice, that it is not my intent, at this time, to enlarge on the several commandments in particular;* for that would be very tedious, both for me to write and thee to read: only thus much I would have thee do at the reading hereof; make a pause, and sit one quarter of an hour, and muse a little in thy mind thus with thyself, and say, Did I ever break the law, yea, or nay? Had I ever in all my life time one sinful thought passed through my heart since I was born, yea, or nay? And if thou findest thyself guilty, as I am sure thou canst not otherwise do, unless thou shut thy eyes against thy every day's practice; then, I say, conclude thyself guilty of the breach of the first covenant. And when this is done, be sure in the next place, do thou not straightway forget it, and put it out of thy mind, that thou art condemned by the same covenant; and then do not content thyself until thou do find, that God hath sent thee a pardon from heaven, through the merits of our Lord Jesus Christ, the Mediator of the second covenant. And if God shall but give thee a heart to take this my counsel, I make no question but these words spoken by me, will prove an instrument for the directing of thy heart to the right remedy for the salvation of thy soul.

Thus much touching the law, and the severity of it, upon the person that is found under it, having offended or broken any one particular of it, either in thought, word, or action. Now, before I proceed to the next thing, I shall answer four objections that lie in my way; and also, such as do stumble most part of the world.

* If thou wouldst have a more full discourse hereof, read Dodd upon the commandments.

Objection 1st. But, you will say, methinks you speak very harsh; it is enough to daunt a body. Set the case, therefore, that a man, after he hath sinned, and broken the law, repenteth of his wickedness, and promiseth to do so no more; will not God have mercy then, and save a poor sinner then?

Answ. 1. I told you before, that the covenant once broken, will execute upon the offender that which it doth threaten to lay upon him; and as for your supposing that your repenting, and promising to do so no more, may help well, and put you in a condition to attain the mercy of God by the law; these thoughts do flow from gross ignorance, both of the nature of sin, and also of the nature of the justice of God. And if I were to give you a description of one in a lost condition for the present, I would brand him with such a mark of ignorance as this is.

Answ. 2. The law, as it is a covenant of works, doth not allow any repentance unto life, to those that live and die under it; for the law being once broken by thee, never speaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithstanding all thy repenting, and also promises to do so no more. No, saith the law, thou hast sinned, therefore I must curse thee; for it is my nature to curse, even nothing else but curse, every one that doth in any point transgress against me, Gal. iii. 10. *They broke my covenant, and I regarded them not, saith the Lord*, Heb. viii. 9. Let them cry, I will not regard them; let them repent, I will not regard them; they have broken my covenant, and done that in which I delighted not; therefore, by that covenant I do curse, and not bless; damn, and not save; frown, and not smile; reject, and not embrace; charge sin, and not forgive it. *They brake my covenant, and I regard them not.* So that, I say, if thou break the law, the first covenant, and thou being found there, God looking on thee through that, he hath no regard to thee, no pity for thee, no delight in thee.

Object. 2. But hath not the law promises as well as threatenings; saying, *The man that doeth these things shall live* (mark) he *shall live by them*, or in them?

Answ. First, To break the commandments is not to keep or fulfil the same; but thou hast broken them, therefore the promise doth not belong to thee by that covenant. Secondly, The promises that are of the law are conditional,

and ſo not performed, unleſs there be a full and continual obedience to every particular of it, and that without the leaſt ſin. *Do this*, (mark) *do this*, and afterwards *thou ſhalt live;* but if thou break one point of it once in all thy life, thou haſt not done the law; therefore the promiſes following the law do not belong unto thee, if one ſin hath been committed by thee. As thus, I will give you a plain inſtance: "Suppoſe there be a law made by the king, that if any man ſpeak a word againſt him he muſt be put to death, and this muſt not be revoked, but muſt for certain be inflicted on the offender; though there be a promiſe made to them that do not ſpeak a word againſt him, that they ſhall have great love from him; yet this promiſe is nothing to the offender, he is like to have no ſhare in it, or to be ever the better for it; but contrariwiſe, the law that he hath offended muſt be executed on him: for his ſin ſhutteth him out from a ſhare of or in the promiſes." So it is here; there is a promiſe made indeed, but to whom? Why, it is to none but thoſe that live without ſinning againſt the law: but if thou, I ſay, ſin one time againſt it in all thy life, thou art gone, and not one promiſe belongs to thee if thou continue under this covenant. Methinks the priſoners at the bar, having offended the law (and the charge of a juſt judge towards them) do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The priſoner having offended, cries out for mercy; Good my lord, mercy, ſaith he, pray my lord, pity me. The judge ſaith, What canſt thou ſay for thyſelf, that ſentence of death ſhould not be paſſed upon thee? Why, nothing but this, I pray my lord be merciful. But he anſwers again, Friend, the law muſt take place, the law muſt not be broken. The priſoner ſaith, Good my lord, ſpare me, and I will never do ſo any more! The judge, notwithſtanding the man's outcries, and ſad condition, muſt, according to the tenor of the law, paſs judgment upon him; and the ſentence of the condemnation muſt be read unto the priſoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And juſt thus it is concerning the law of God.

Object. 3. But ſometimes the judge doth alſo give pardons, and forgive ſome offenders, notwithſtanding their offences, though he be a judge.

Anſw. It is not becauſe the law is merciful, but becauſe there is manifeſted the love of the judge, not the love of the law. I beſeech you to mark the diſtinction. For if a man that hath deſerved death by the law, be, notwithſtanding this, forgiven his offence, it is not becauſe the law ſaith, ſpare him; but it is the love of the judge, or chief magiſtrate, that doth ſet the man free from the condemnation of the law. But mark, here the law of man and the law of God do differ; the law of man is not ſo irrevocable, but that if the ſupreme magiſtrate pleaſe, he may ſometimes grant a pardon, without ſatisfaction given for the offence; but the law of God is of this nature, that if the man be found under it, and a tranſgreſſor, or one that hath tranſgreſſed againſt it, before that priſoner can be releaſed, there muſt be a full and complete ſatisfaction given to it, either by the man's own life, or by the blood of ſome other man; *for without ſhedding of blood there is no remiſſion*, Heb. ix. 22; that is, there is no deliverance from under the curſe of the law of God; and therefore, however the law of man may be made of none effect, ſometimes by ſhewing mercy without giving a full ſatisfaction, yet the law of God cannot be ſo contented, nor in the leaſt give way, that the perſon offending ſhould eſcape the curſe, and not be damned, except ſome one do give a full and complete ſatisfaction to it for him, and bring the priſoner into another covenant, to wit, the covenant of grace, which is more eaſy, and ſoul-refreſhing, and ſin-pardoning.

I ſay, therefore, you muſt underſtand, that if there be a law made that reaches the life, to take it away for the offence given by the offender againſt it; then it is clear, that if the man be ſpared and ſaved, it is not the law that doth give the man this advantage; but it is the mere mercy of the king, either becauſe he hath a ranſom, or ſatisfaction ſome other way, or being moved thereto out of his own love to the perſon whom he ſaveth. Now thou alſo having tranſgreſſed and broken the law of God, if the law be not executed upon thee, it is not becauſe the law is merciful, or can paſs by the leaſt offence done by thee; but thy deliverance comes another way. Therefore I ſay, however it be by the laws of men, where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own blood, or the blood of ſome other man, (for it calls for no leſs) to ranſom thee from the curſe of it, which is due

to thee for thy tranſgreſſion, and to ſatisfy the doleful cries thereof, and ever to preſent thee pure and ſpotleſs before God (notwithſtanding this fiery law) thou art gone if thou hadſt a thouſand ſouls; *for without ſhedding of blood there is no remiſſion*, Heb. ix. 22. no forgiveneſs of the leaſt ſin againſt the law.

Object. 4. But you will ſay, I do not only repent me of my former life, and alſo promiſe to do ſo no more, but now I labour to be righteous, and to live a holy life; and now, inſtead of being a breaker of the law, I do labour to fulfil the ſame; what ſay you to that?

Anſw. Suppoſe thou couldſt walk like an angel of God, and couldſt fulfil the whole law, and live from this day to thy life's end, without ſinning in thought, word, or deed, which is impoſſible; but, I ſay, ſuppoſe it ſhould be ſo, why, thy ſtate is as bad (if thou be under the firſt covenant) as ever it was. For firſt, I know thou dareſt not ſay but thou haſt, at one time or other, ſinned; and if ſo, then the law hath condemned thee; and then I am ſure that thou, with all thy actions and works of righteouſneſs, canſt not remove the dreadful and unreſiſtible curſe that is already laid upon thee, by that law which thou art under, and which thou haſt ſinned againſt. Though thou liveſt the holieſt life that any man can live in this world, being under the law of works, and not ſo under the covenant of grace, thou muſt be cut off without remedy; for thou haſt ſinned, though afterwards thou live never ſo well.

The reaſons for this that hath been ſpoken, are theſe:

Firſt, The nature of God's juſtice calls for it, that is, it calls for irrecoverable ruin on them that tranſgreſs againſt this law: for juſtice gave it, and juſtice looks to have it completely and continually obeyed, or elſe juſtice is reſolved to take place, and execute its office, which is, to puniſh the tranſgreſſor againſt it. You muſt underſtand that the juſtice of God is as unchangeable as his love; his juſtice cannot change its nature. Juſtice it is if it be pleaſed, and juſtice it is if it be diſpleaſed. The juſtice of God in this place may be compared to fire; there is a great fire made in ſome places; if thou do keep out of it, it is fire; if thou do fall into it, thou wilt find it fire; and therefore the apoſtle uſeth this as an argument to ſtir up the Hebrews to ſtick cloſe to Jeſus Chriſt, leſt they fall under the juſtice of God,

by these words, Heb. xii. 29. *For our God is a consuming fire:* into which if thou fall, it is not for thee to get out again, as it is with some that fall into a material fire; no, but he that falls into this, he must lie there forever; as is clear, by this scripture, Isa. xxxiii. 4. *Who among us can dwell with everlasting burnings, and with devouring fire?* For justice, if but once offended, knoweth not how to shew any pity or compassion to the offender; but runs on him like a lion, takes him by the throat, and throws him into prison, and there he is sure to lie, and that to all eternity, unless infinite satisfaction be given to it, which is impossible to be given by any of the sons of Adam.

Secondly, The faithfulness of God calls for irrecoverable ruin to be poured out on those that shall live and die under this covenant. If thou hast sinned but one sin against this covenant, and shouldst afterwards escape damning, God must be unfaithful to himself, and to his word, which both agree as one. First, he would be unfaithful to himself; that is, to his justice, holiness, righteousness, wisdom and power, if he should offer to stop the runnings out of his justice, for the damning of them that have offended it. And, secondly, he would be unfaithful to his word, (his written word) and deny, disown, and break that, of which he hath said, Luke xvi. 7. *It is easier for heaven and earth to pass away, than for one tittle of the law to fail*, or be made of none effect. Now, if he should not, according to his certain declarations therein, take vengeance on those that fall and die within the threat and sad curses denounced in that, his word could not be fulfilled.

Thirdly, Because otherwise he would disown the sayings of his prophets, and gratify the sayings of his enemies. Prophets say he will take vengeance; his enemies say he will not. His prophets say he will remember their iniquities, and recompense them into their bosom; but his enemies say, they shall do well, and they *shall have peace, though they walk after the imagination of their own heart*, Deut. xxix. 19, 20. and be not so strict as the word commands, and do not as it saith. But let me tell thee, hadst thou a thousand souls, and each of them worth a thousand worlds, God would set them all on a light fire, if they fall within the condemnings of his word, and thou die without a Jesus, even the right Jesus; *for the scripture cannot be broken.* What, dost thou think that God, Christ, prophets, and scriptures will all lie for

thee, and falsify their words for thee? it will be but ill venturing thy soul upon that.

And the reasons for it are these. First, because God is God; and secondly, because man is man.

First, Because God is perfectly just, and eternally just; perfectly holy, and eternally holy; perfectly faithful, and eternally faithful; that is, without any variableness or shadow of turning. He perfectly continueth the same, and can as well cease to be God, as to alter or change the nature of his Godhead. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal justice, and so must drink of his interminable wrath, which is the execution of the same justice; I say, this being so, the law being broken, justice takes place, and so faithfulness followeth, to see that execution be done, and also to testify that he is true, and doth denounce his unspeakable, insupportable, and unchangeable veangeance on the party offending.

Secondly, Because thou art not as infinite as God, but a poor feeble weed, the creature of a day, and not able to answer God in his essence, being, and attributes; thou art found to fall under him, for thy soul or body can do nothing that is infinite, in such a way as to satisfy this God, who is an infinite God in all his attributes.

But to declare unto you the misery of man by this law to purpose, I do beseech you take notice of these following particulars, besides what hath been already spoken. First, I shall shew the danger of them by reason of the law, as they came from Adam: Secondly, as they are in their own persons particularly under it.

First, As they come from Adam, they are in a sad condition, because he left them a broken covenant: Or, take it thus, because they, while they were in him, did with him break that covenant. Oh! this was the treasure that Adam left to his posterity, it was a broken covenant, insomuch that death reigned over all his children, and doth still to this day, as they come from him, both natural and eternal death, Rom. v. It may be, drunkard, swearer, liar, thief, thou dost not think of this.

Secondly, He did not only leave them a broken covenant, but also made them (himself) sinners against it. He made them sinners; *By one man's disobedience many were made sinners*, Rom. v. 19. and this is worse than the first.

Thirdly, Not only so, but he deprived them of their strength, by which at first they were enabled to stand, and left them no more than dead men. Oh helpless state! Oh how beggarly and miserable are the sons of Adam!

Fourthly, Not only so, but also before he left them, he was the conduit pipe through which the devil did convey off his poisonous and venomous nature into the hearts of Adam's sons and daughters, by which they are to this day so strongly and violently carried away, that they fly as fast to hell and the devil, by reason of sin, as chaff before a mighty wind.

Fifthly, In a word, Adam led them out of their paradise, that is one more: and put out their eyes, that is another; and left them to the leading of the devil. O sad! canst thou hear this, and not have thy ears to tingle and burn on thy head! Canst thou read this, and not feel it, and not feel thy conscience begin to condemn thee? If so, surely it is because thou art either possessed with the devil, or beside thyself. But I pass this, and come to the second thing, which is the cause of their being in a sad condition, which is by reason of their being in their particular persons under it.

First, Therefore they that are under the law are in a sad condition, because they are under that which is more ready (through our infirmity) to curse than to bless; they are under that called the ministration of condemnation, 2 Cor. iii. that is, they are under that dispensation, or administration, whose proper work is to curse, and condemn, and nothing else.

Secondly, Their condition is sad, who are under the law, because they are not only under that which doth condemn, but also that which doth wait an opportunity to condemn. The law doth not wait that it might be gracious, but it doth wait to curse and condemn; it came on purpose to discover sin, Rom. v. 20. *The law entered*, saith the apostle, *that the offence might abound;* or appear indeed to be that which God doth hate; and also to curse for that which hath been committed, as he saith, *Cursed is every one that continueth not in all things that are written in the book of the law to do them*, Gal. iii. 10.

Thirdly, They are in a sad condition, because that administration they are under, who are under the law, doth always find fault with the sinner's obedience as well as his disobe-

dience (if it be not done in a right ſpirit, which they that are under that covenant cannot do, by reaſon of their being deſtitute of faith) therefore, I ſay, it doth control them, ſaying, This was not well done; this was done by halves; this was not done freely, and that was not done perfectly, and out of love to God: and hence it is that ſome men, notwithſtanding they labour to live as holy as ever they can according to the law, do not live a peaceable life, but are full of condemnings, full of guilt and torment of conſcience: finding themſelves to fail here, and fall ſhort there, omitting this good which the law commands, and doing that evil which the law forbids, but never giveth them one good word for all their pains.

Fourthly, They that are under the law are in a ſad condition, becauſe they are under that adminiſtration which will never be contented with what is done by the ſinner. If thou be under this covenant, work as hard as thou canſt, the law will never ſay, *Well done, my good ſervant*: no, but it will always be driving thee faſter, haſtening thee harder, giving thee freſh commands, which thou muſt do upon pain of damnation. Nay, it is a maſter that will curſe thee, not only for thy ſins, but alſo becauſe thy good works were not ſo well done as they ought to be.

Fifthly, They that are under this covenant or law, their ſtate is very ſad, becauſe this law doth command impoſſible things of him that is under it, and yet doth but right in it, ſeeing man at the firſt, had in Adam ſtrength to ſtand, if he would have uſed it, and the law was given them (as I ſaid before) when man was in his full ſtrength; and therefore no inequality, if it commands the ſame ſtill, ſeeing God who gave thee ſtrength, did not take it away. I will give you a ſimilitude for the clearing of it. If I give to my ſervant ten pounds, with this charge, lay it out for my beſt advantage, that I may have mine own again with profit; now if my ſervant, contrary to my command, go and ſpend my money in a diſobedient way, is it any inequality in me to demand of my ſervant what I gave him at firſt? Nay, and though he have nothing to pay, I may lawfully caſt him into priſon, and keep him there until I have ſatisfaction. So here; the law was delivered to man at the firſt when he was in a poſſibility to have fulfilled it: now then, though man may have loſt his ſtrength, yet God is juſt in commanding the

same work to be done; and if they do not the same things that are impossible for them to do, it is just with God to damn them, seeing they brought themselves into this condition: therefore saith the apostle, *What things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God*, Rom. iii. 19. and this is thy sad condition, who art under the law, Gal. iii. 10.

But if any should object and say, But the law doth not command impossible things of a natural man!

I should answer in this case as the apostle did in another very much like it, saying, *They know not what they say, nor whereof they affirm:* For doth not the law command thee to love the Lord thy God with all thy soul, with all thy strength, with all thy might, &c. And can the natural man do this? Jer. xiii. 23. *How can those that are accustomed to do evil, do that which is commanded in this particular? Can the Ethiopian change his skin, or the leopard his spots?*

Doth the law command thee to do good and nothing but good, and that with all thy soul, heart, and mind? (which the law as a covenant of works called for) and canst thou, being carnal, do that? But there is no man that hath understanding, if he should hear thee say so, but would say, that thou wast either bewitched, or stark mad.

Sixthly, They that are under the law are in a sad condition, because, though they follow the law, or covenant of works, it will not lead them to heaven; no, but contrariwise, it will lead them under the curse. *It is not possible*, saith Paul, *that any should be justified by the law; for by that is the knowledge of sin*, and by it we are condemned for the same, which is far from leading us to life, being the ministration of death, 2 Cor. iii. and again, *Israel that followed after the law of righteousness, hath not attained to the law of righteousness: wherefore? Because they sought it not by faith, but by the law, and by the works thereof*, Rom. ix. 30, 31, 32.

Seventhly, They that are under the law are in a sad condition, because they do not know whether ever they shall have any wages for their work or not; they can have no assurance of the pardon of their sins, nor any hopes of eternal life: but, poor hearts as they are, they work for they not know what, even like a poor horse that works hard all day, and at night hath a dirty stable for his pains; so thou mayest work hard all the days of thy life, and at the day of death,

inſtead of having a glorious reſt in the kingdom of heaven, thou mayeſt, nay, thou ſhalt have for thy ſins, the damnation of thy ſoul and body in hell to all eternity: for, as I ſaid before, the law, if thou ſinneſt, doth not take notice of any good work done by thee; but takes its advantage to deſtroy and cut off thy ſoul for the ſin thou haſt committed.

Eighthly, They that are under the law, are in a ſad condition; becauſe they who are under that adminiſtration, God doth not ſmile on their ſouls, (they dying there) for the adminiſtration that God doth ſmile upon his children through, is the covenant of grace, they being in Jeſus Chriſt, the Lord of life and conſolation: but contrariwiſe to thoſe that are under the law; for they have his frowns, his rebukes, his threatenings, and with much ſeverity they muſt be dealt with. *For they brake my covenant, and I regarded them not, ſaith the Lord*, Heb. viii. 9.

Ninthly, They are in a ſad condition, becauſe they are out of the faith of Chriſt. They that are under the law have not the faith of Chriſt in them; for that diſpenſation which they are under, is not the adminiſtration of faith; *the law is not of faith*, ſaith the apoſtle, Gal. iii. 2.

Tenthly, Becauſe they have not received the ſpirit; for that is received *by the hearing of faith*, and not by the law, nor the works thereof, Gal. iii. 2.

In a word, if thou live and die under that covenant, Jeſus Chriſt will neither pray for thee, nor waſh away thy ſins by his blood; neither ſhalt thou be ſo much as one of the leaſt in the kingdom of heaven; for all theſe privileges come to ſouls under another covenant, as the apoſtle ſaith, *for ſuch are not under the law, but under grace;* that is, ſuch as have a ſhare in the benefits of Jeſus Chriſt, or ſuch as are brought from under the firſt covenant, into the ſecond; or from under the law, into the grace of Chriſt's goſpel: without which covenant of grace, and being found in that, there is no ſoul can have the leaſt hope of eternal life, no joy in the Holy Ghoſt, no ſhare in the privileges of ſaints, becauſe they are tied up from them by the limits and bounds of the covenant of works. For you muſt underſtand, that theſe two covenants have their ſeveral bounds and limitations, for the ruling and keeping in ſubjection, or giving of freedom to the parties under the ſaid covenants. Now, they that are under the law are within the compaſs and ju-

riſdiction of that; and living and dying under that, they muſt ſtand and fall to it, as Paul ſaith, *to his own maſter he ſhall ſtand or fall.* The covenant of grace doth admit thoſe that are under it to liberty and freedom, together with commanding of ſubjection to the things contained in it, which I ſhall ſpeak to further hereafter.

But now, that the former things may be further made to appear, that is, what the ſad condition of all them that are under the law is; as I have ſhewn you ſomething of the nature of the law, ſo alſo ſhall I ſhew, that the law was added and given for that purpoſe, that it might be ſo with thoſe that are out of the covenant of grace.

Firſt, God gave the law that ſin might abound, Rom. v. 20. not that it ſhould take away ſin in any, but to diſcover the ſin which is already begotten, or that may hereafter be begotten, by luſt and Satan; I ſay this is one proper work of the law, to make manifeſt ſin; it is ſent to find fault with the ſinner, and it alſo watches that it may do ſo, and takes all advantages for the accompliſhing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. It is like a man that is ſent by his lord to ſee and pry into the labours and works of other men, taking every advantage to diſcover their infirmities and failings, and to chide them; yea, to throw them out of the lord's favour for the ſame.

Secondly, Another great end why the Lord did add or give the law, was, that no man might have any thing to lay to the charge of the Lord, for his condemning them that do tranſgreſs againſt the ſame. You know that if a man ſhould be had before an officer or judge, and there be condemned, and yet by no law; he that condemns him might be very well reprehended or reproved for paſſing the judgment; yea, the party himſelf might have better ground to plead for his liberty, than the other to plead for the condemning of him; but this ſhall not be ſo in the judgment day, but contrariwiſe; for then every man ſhall be forced to lay his hand on his mouth, and hold his tongue at the judgment of God, when it is paſſed upon him; therefore, ſaith the apoſtle, *What things ſoever the law ſaith, it ſaith to them that are under the law* (that is, all the commands, the curſes and threatenings that are ſpoken by it, are ſpoken) *that every mouth may be ſtopped*; mark, I beſeech you, *that every mouth might be ſtopped, and that all the world might be-*

come guilty before God, Rom. iii. 19. So that now in case any in the judgment day should object against the judgment of God, as those in the xxvth of Matthew, saying, Lord, when saw we thee thus and thus? and why dost thou pass such a sad sentence of condemnation upon us? surely this is injustice and not equity! you see, that to prevent this objection, God gave it betimes, before either thy first father had sinned, or thou wast born; so that again, if there should be these objections offered against the proceedings of the Lord in justice and judgment, saying, Lord, why am I thus condemned; I did not know it was sin? now against these two was the law given, and that betimes, so that both these are answered. If the first come in and say, Why am I judged? Why am I damned? then will the law come in, even all the ten commandments, with every one of their cries against thy soul; the first saying, he hath sinned against me, damn him; the second saying also, he hath transgressed against me, damn him; the third also saying the same, together with the 4th, 5th, 6th, 7th, 8th, 9th, 10th, even all of them will discharge themselves against thy soul, if thou die under the first covenant, saying, he, or they have transgressed against us, damn them, damn them. And I tell thee also, that these ten great guns, the ten commandments, will, with discharging themselves in justice against thy soul, so rattle in thy conscience, that thou wilt be immediately put to silence, and have thy mouth stopped. And let me tell thee further, that if thou shalt appear before God, and have the ten commandments discharge themselves against thee, thou hadst better be tied to a tree, and have ten, yea, ten thousand of the biggest pieces of ordnance in the world, to be shot off against thee; for these could go no further but only to kill the body; but they subject both body and soul to be tormented in hell with the devil to all eternity.

Thirdly, If the second thing should be objected, saying, But, Lord, I did not think this had been sin, or the other had been sin; for nobody told me so: then also will the giving of the law take off that, saying, Nay, but I was given to thy father Adam before he had sinned, or before thou wast born, and have ever since been in thy soul to convince thee of thy sins, and to control thee for doing the thing that was not right. Did not I secretly tell thee at such a time, in such a place, when thou wast doing such a thing, with

ſuch a one, or when thou waſt all alone, that this was a ſin, and that God did forbid it; therefore if thou didſt commit it, God would be diſpleaſed with thee for it? And when thou waſt thinking to do ſuch a thing, at ſuch a time, did not I ſay, forbear, do not ſo? God will ſmite thee, and puniſh thee for it, if thou doſt it? And beſides, God did ſo order it, that you had me in your houſes, in your bibles, and alſo you could ſpeak and talk of me. Thus pleading the truth, thou ſhalt be forced to confeſs it is ſo; nay, it ſhall be ſo in ſome ſort with the very gentiles, and barbarous people, that fall far ſhort of that light we have in theſe parts of the world. *For*, ſaith the apoſtle, *when the Gentiles, which have not the law, do by nature the things contained in the law; theſe, having not the law* (that is, not written as we have) *are a law unto themſelves, which ſhew the work of the law written in their hearts*, Rom. ii. 5, 16. That is, they have the law of works in them by nature, and therefore they ſhall be left without excuſe; for their own conſcience ſhall ſtand up for the truth of this; for Paul ſaith, *Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another.* But when? *Why, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel*, Rom. ii. 15, 16. So this, I ſay, is another end for which the Lord did give the law, namely, that God might paſs a ſentence in righteouſneſs, without being charged with any injuſtice, by thoſe that ſhall fall under it in the judgment.

Fourthly, A fourth end why the Lord did give the law, was, becauſe they that die out of Jeſus Chriſt might not only have their mouths ſtopped, but alſo that their perſons might become guilty before God, Rom. iii. 19. And indeed this will be the ground of ſilencing (as I ſaid before) they finding themſelves guilty, their conſciences breaking the truth of the judgment of God paſſed upon them, *they ſhall become guilty*; that is, they ſhall be fit veſſels for the wrath of God to be poured out into, being filled with guilt by reaſon of tranſgreſſions againſt the commandments. Thus therefore ſhall the parties under the firſt covenant *be fitted for deſtruction*, Rom. ix. 22. Even as wood, or ſtraw, being well dried, is fitted for the fire; and the law was added and given, and ſpeaks to this very end, that ſins might be ſhewn, mouths might be ſtopt from quarrelling, *and that all the world might become guilty before God*, and ſo be in juſtice forever and ever overthrown becauſe of their ſins.

And this will be so for these reasons.

1. Because God hath a time to magnify his justice and holiness, as well as to shew his forbearance and mercy. We read in scripture that his eyes are too pure to behold iniquity, Hab. i. 23. and then we shall find it true. We read in scripture, that he will *magnify the law, and make it honourable*, and then he will do it indeed.

Now because the Lord doth not strike so soon as he is provoked by sin, therefore poor souls will not know nor regard the justice of God; neither do they consider the time in which it must be advanced, which will be when men drop under the wrath of God as fast as hail in a mighty storm, 2 Pet. iii. 9. Psalm l. 21, 22. Now therefore look to it, all you that count the long-suffering and forbearance of God slackness; and because for the present he keepeth silence, therefore think that he is like unto yourselves. No, no, but recollect that God hath set his time for every purpose of his, and in its time it shall be advanced most marvellously, to the everlasting astonishment and overthrow of the soul, that shall be dealt with by justice and the law. O! how will God advance his justice! O! how will God advance his holiness! First, by shewing men that he in justice cannot, will not regard them, because they have sinned; and secondly, in that his holiness will not give way for such unclean wretches to abide in his sight, his eyes are so pure.

2. Because God will make it appear that he will be as good as his word to sinners. They must not look to escape always; though they may escape a while, yet they shall not go unpunished: no, but they shall have their due to a farthing, when every threatening and curse shall be accomplished and fulfilled on the head of the transgressor. Friend, there is never an idle word that thou speakest, but God will account with thee for it; there is never a lie thou tellest, but God will reckon with thee for it; nay, there shall not pass so much as one passage in all thy life-time, but God, the righteous God, will have it in the trial by his law (if thou die under it) in the judgment day.

But you will ask, Who are those that are thus under the law?

Answ. Those that are under the law may be branched out into three ranks of men; either, first, such as are grossly profane or such as are more refined, which may be two ways, some in a lower sort, and some in a more eminent way.

First, They are under the law, as a covenant of works, who are openly profane and ungodly wretches, such as delight not only in sin, but also make their boast of the same, and brag at the thoughts of committing it. Now as for such as these are, there is a scripture in the first epistle of Paul to Timothy, chap. i. at the 9th and 10th verses, which is a notable one to this purpose, *The law* (saith he) *is not made for a righteous man* (nor as it is a covenant of works;) *but for the* (unrighteous or) *lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars* (look to it, liars) *for perjured persons, and* (in a word) *if there be any other thing that is not according to sound doctrine.* These are one sort of people that are under the law, and so under the curse of the same, whose due is to drink up the *brimfull cup of God's eternal vengeance;* and therefore I beseech you not to deceive yourselves. *For know you not that the unrighteous shall not inherit the kingdom of God? Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven,* 1 Cor. vi. 9, 10. Poor souls, you think that you may have your sins, your lusts and pleasures, and yet you shall do pretty well, and be left to go free in the judgment day: But see what God saith of such in Deuteronomy, chap. ix. at the 19th and 20th verses, *Which shall bless themselves in their heart, saying, I shall have peace, I shall be saved, I shall do as well as others, in the day when God shall judge the world by Jesus Christ.* (But God saith) *I will not spare them; no, but my anger and my jealousy shall smoke against them.* How far? *even to the executing all the curses that are written in the law of God upon them.* Nay, saith God, I will be even with them; *for I will blot out their names from under heaven.* And indeed it must of necessity be so, because such souls are unbelievers in their sins, and under the law, which cannot, will not shew any mercy on them; for it is not the administration of mercy and life, but the administration of death and destruction (as you have it, 2 Cor. chap. iii. verses 7 and 9.) and all those, every one of them, that are openly profane and scandalous wretches, are under it, and have been so ever since they came into the world to this day; and they will certainly live and die under the same dispensation, and then be damned to all eterni-

ty, if they be not converted from that covenant, into and under the covenant of grace (of which I shall speak in its place) and yet for all this, how very bold are our poor wantons and wicked ones, in this day of forbearance! as if God would never have a reckoning with them; as if there was no law to condemn them; as if there was no hell-fire to cast them into. But O! how will they be deceived, when they shall see Christ sitting on the judgment seat, having laid aside his priestly and prophetical office, and appearing only as a judge to the wicked! When they shall see all the records of heaven unfolded and laid open; when they shall see each man his name out of the book of life, and in the book of the law; when they shall see God in his majesty, Christ in his majesty, the saints in their dignity, but themselves in their impurity; what will they say then? whither will they fly? where will they leave their glory? Isa x. 3. O sad state!

Secondly, They are under the law also, who do not only so break and disobey the law, but follow after it, as hard as ever they can, seeking justification thereby; for though a man should abstain from the sins against the law, and labour to fulfil it, and give up himself to it; yet if he look no further than the law, he is still under it, and for all his obedience to the righteous law of God, he shall be destroyed by it. Friend, you must not think that none but profane persons are under the law: No, but you must understand that a man may be turned from a vain, loose, openly profane conversation, and sinning against the law, to a seeming holy, righteous, religious life, and yet be in the same state, under the law, and as sure to be damned as the others that are more profane and loose. And though you may say this is very strange, yet I shall both say it, and prove it to be true Read with understanding that scripture in Romans ix. 30, 31. where the apostle speaking of the very same thing, saith, *But Israel which followed after the law of righteousness;* mark, that followed after the *law of righteousness;* they, notwithstanding their earnest pursuit, or hunting after the *law of righteousness, fell short of the law of righteousness.* It signifies thus much to us, that let a man be ever so earnest, so fervent, so serious, so ready, so apt and willing to follow the law, and the righteousness thereof, if he be under that covenant, he is gone, he is lost, he is deprived of eternal life, because he is not under the *ministration of life* (if he die there) Read also that scripture, Gal. iii. 10. *For as many as are of the works of the law are*

under the curſe. They that are of the works of the law are depending for righteouſneſs thereon; endeavouring to abſtain from ſins againſt it, and doing its commands, as near as ever they can for their lives, or with all the might they have; therefore I beſeech you to conſider it; for men's being ignorant of this, is the cauſe why ſo many go on, ſuppoſing they have a ſhare in Chriſt, becauſe they are reformed and abſtain from ſome ſins againſt the law. But when all comes to all, they will be damned notwithſtanding, becauſe they are not brought out from under the covenant of works, and put under the covenant of grace.

Object. But can you in very deed make theſe things manifeſtly evident from the word of God? Methinks to reaſon thus is very ſtrange, that a man ſhould labour to walk up according to the law of God, as much as ever he can, and yet that man, notwithſtanding this, ſhould be ſtill under the curſe. Pray clear it.

Anſw. Truly this doth ſeem very ſtrange, I do know full well, to the natural man, to him that is yet in his unbelief; becauſe he goeth by beguiled reaſon: but for my part, I do know it is ſo, and ſhall labour alſo to convince thee of the truth of the ſame.

Firſt, The law is thus ſtrict and ſevere, that if a man do ſin but once againſt it, he, I ſay, is gone forever by the law, living and dying under that covenant: if you would be ſatisfied, as touching the truth of this, do but read Galatians iii. at the 10th verſe, where it ſaith, *Curſed is every one* (that is, not a man ſhall miſs by that covenant) *that continueth not in all things that are written in the book of the law to do them.* Pray mark; here is a curſe in the firſt place, if all things written in the book of the law be not done, and that continually too, without any failing or one ſlip, as I ſaid before. Now there is no one in the world but before they did begin to yield obedience to the leaſt command, who did not in their own perſons ſin againſt it, by breaking it. The apoſtle, I think, is very notable for the clearing of this in the iiid. of Romans, and alſo in the vth. In the one he endeavours to prove that all had tranſgreſſed in the firſt Adam, as he ſtood a common perſon repreſenting both himſelf and us in his ſtanding and falling, Rom. v. 12. *Wherefore,* (ſaith he) *as by one man ſin entered into the world, and death by ſin: and ſo death paſſed upon all men;* (mark that; but why?) *for that all have ſinned;* that is,

foraſmuch as all naturally are guilty of original ſin, the ſin that was committed by us in Adam; ſo this is one cauſe why none can be juſtified by their obedience to the law, becauſe they have in the firſt place broken it in their firſt parents. But ſecondly, in caſe this ſhould be oppoſed and rejected by quarrelſome perſons, though there be no ground for it, Paul hath another argument to back his doctrine, ſaying, *For we have before proved that both Jews and Gentiles are all under ſin.* Firſt, *As it is written, there is none righteous, no not one.* Secondly, *They are all gone out of the way, they are together* (mark, together) *become unprofitable; there is none that doeth good, no not one.* Thirdly, *Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips.* Fourthly, *Their mouths are full of curſing and bitterneſs.* Fifthly, *Their feet are ſwift to ſhed blood.* In a word, *deſtruction and miſery are in their ways; and the way of peace they have not known.* Now then, ſaith he, having proved theſe things ſo clearly, the concluſion of the whole is this, *That what things ſoever the law ſaith* (in both ſhewing of ſin and curſing for the ſame) *it ſaith to them that are under the law, that every mouth may be ſtopped, and all the world may become guilty before God,* Rom. iii. 9—19. So that here, I ſay, lieth the objection to our being juſtified by the law, even becauſe, in the firſt place, we have ſinned againſt it; for know this for certain, that if the law doth take the leaſt advantage of thee, by thy ſinning againſt it, all that ever thou ſhalt afterwards hear from it, is nothing but curſe, curſe, curſe him, *for not continuing in all things that are written in the book of the law to do them.*

Secondly, Thou canſt not be ſaved by the righteous law of God, the firſt covenant, becauſe that, (together with this thy miſerable ſtate by original and actual ſins, before thou didſt follow the law) ſince thy turning to the law, thou haſt committed ſeveral ſins againſt it. *In many things we offend all:* ſo that now thy righteouſneſs to the law, being mixed with, ſometimes, the luſt of concupiſcence, fornication, covetouſneſs, pride, heart-riſings againſt God, coldneſs of affection towards him, backwardneſs to good duties, ſpeaking idle words, having ſtrife in your hearts, and ſuch like; I ſay, theſe things being thus, the righteouſneſs of the law is become too weak through this our our fleſh (Rom. viii. 3.) and ſo, notwithſtanding all our obedience to the law, we are yet, through our weakneſs, un-

der the curſe of the law; for, as I ſaid before, the law is ſo holy, ſo juſt, and ſo good, that it cannot allow that any failing or ſlip ſhould be done by them that look for life by the ſame. *Curſed is every one that continueth not in every thing*, Gal. iii. 10. And this Paul knew full well, which made him throw away all his righteouſneſs; (but you will ſay that was his own. *Anſw.* But it was even that which, while he calls it his own, he alſo calls it the righteouſneſs of the law, ſee Phil. iii. 7—10.) and to account it but dung, but as dirt on his ſhoes; for this purpoſe, that he might be found in Chriſt, and ſo be ſaved by him without the deeds of the law, Rom. iii. 28.

But, thirdly, Suppoſe the righteouſneſs of the law, which thou haſt, was pure and perfect without the leaſt flaw or fault, without the leaſt mixture of the leaſt ſinful thought; yet this would fall far ſhort of preſenting thee blameleſs in the ſight of God. And that I prove by theſe arguments.

The firſt argument is, That which is not Chriſt, cannot redeem ſouls from the curſe: It cannot completely preſent them before the Lord. Now the law is not Chriſt; therefore the moral law cannot (by all our obedience to it) deliver us from the curſe that is due to us, Acts iv. 2. The ſecond argument is, That righteouſneſs that is not the righteouſneſs of faith (that is, by believing in Jeſus Chriſt) cannot pleaſe God. Now the righteouſneſs of the law as a covenant of works is not the righteouſneſs of faith; therefore the righteouſneſs of the law, as acted by us, being under that covenant, cannot pleaſe God. The firſt is proved in Heb. xi. 6. *But without faith it is impoſſible to pleaſe him* (mark, it is impoſſible). The ſecond thus, *The law is not of faith*, Gal. iii. 12. Rom. x. 5, 6, compared with Gal. iii. 11. *But that no man is juſtified in the ſight of the Lord, by the law, it is evident; for the juſt ſhall live by faith, and the law is not of faith.* But for the better underſtanding of thoſe that are weak of apprehenſion, I ſhall prove it thus:

Firſt, That ſoul that hath eternal life, muſt have it by right of purchaſe or redemption, Heb. ix. 22, Eph. i. 7. Secondly, this purchaſe or redemption muſt be through the blood of Chriſt. *We have redemption through his blood. Without ſhedding of blood there is no remiſſion.* Now the law is not in a capacity to die, and ſo to redeem ſinners by the purchaſe of blood, which ſatisfaction juſtice calls for (read

the ſame ſcriptures, Heb. ix. 22.) Juſtice calls for ſatisfaction, becauſe thou haſt tranſgreſſed, and ſinned againſt it, and that muſt have ſatisfaction: therefore all that ever thou canſt do cannot bring in redemption; though thou followeſt the law up to the nail-head (as I may ſay); becauſe all this is not ſhedding of blood. For believe it, and know it for certain, that though thou hadſt ſinned but one ſin, before thou didſt turn to the law; that one ſin will murder thy ſoul, if it be not waſhed away by blood, even by the precious blood of Jeſus Chriſt, that was ſhed when he did hang upon the croſs on mount Calvary.

Object. But, you will ſay, that giving up yourſelves to live a righteous life, ſhould make God think better of us, and let us be ſaved by Chriſt, becauſe we are ſo willing to obey his law.

Anſ. The motive that moveth God to have mercy upon ſinners, is not becauſe they are willing to follow the law, but becauſe he is willing to ſave them. *Not for thy righteouſneſs or for thy uprightneſs of heart doſt thou poſſeſs the land*, Deut. ix. 4—6. Now underſtand this; if thy will to do righteouſneſs was the firſt moving cauſe why God had mercy on thee through Chriſt, then it muſt not be freely by grace; I ſay freely: but the Lord loves thee, and ſaves thee upon free terms, having nothing beforehand to make him accept of thy ſoul but only the blood of Chriſt; therefore to allow of ſuch a principle is to allow, that grace is to be obtained by the works of the law, which is as groſs darkneſs as lies in the darkeſt dungeon in popery, and is alſo directly oppoſite to ſcripture. *For we are juſtified freely by his grace, through the redemption that is in Chriſt;* not through the good that is in ourſelves, or done by us, (Rom. iii. 24) no, *but by faith, without* (mark that, *without*) *the deeds of the law*, ver. 28. Again, *Not of works, leſt any man ſhould boaſt*, Eph. ii. 9. No, no, ſaith he, *Not according to our works*, (or righteouſneſs) *but according to his own purpoſe* (mark, *according to his own purpoſe*) *and grace, which was* (a free gift) *given us in Chriſt Jeſus*, (not lately, but) *before the world began*, 2 Tim. i. 9.

Object. But you will ſay, then, Why did God give the law, if we cannot have ſalvation by following it?

Anſw. I told you before, that the law was given for theſe following reaſons:

First, That thou mightest be convinced by it of thy sins, and that thy sins might indeed appear very sinful unto thee; which is done by the law these ways: 1st. by shewing thee what a holy God he is who gave the law; and 2dly. by shewing thee thy vileness and wickedness, in that thou, contrary to this holy God, hast transgressed against and broken this his holy law; therefore, saith Paul, *The law was added, that the offence might abound*, Rom. v. 20; that is, by shewing the creature the holiness of God, and also its own vileness. Secondly, That thou mayest know, that God will not damn thee for nothing in the judgment day. Thirdly, Because he would have no quarrelling at the just condemning them at that day. Fourthly, Because he will make thee to know that he is a holy God, and pure.

Quest. But seeing you have spoken thus far, I wish you would do so much as to shew, in some particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the ministration of condemnation?

Answ. This is somewhat a difficult question, and had need be not only warily, but also fully and soundly answered. The question consists of three particulars. First, What men have done; secondly, How far men have gone; thirdly, What they have received, and yet to be under the law or covenant of works; and so in a state of condemnation.

As for the first, I have spoken something in general to that already, but for the better understanding, I shall speak yet more particularly. First, A man hath and may be convinced and troubled for his sins, and yet be under this covenant; and this in a very heavy and dreadful manner; insomuch that he may find the weight of them to be intolerable, and too heavy for him to bear, as it was with Cain, Gen. iv. 13. *My punishment is greater than I can bear.* Secondly, A man living thus under a sense of his sins, may repent, and be sorry for them, and yet be under this covenant, and be in a condemned state. Matt. xxvii. 3. *And when he* (Judas) *saw what was done, he repented.* Thirdly, Men may not only be convinced, and also repent of their sins, but they may also desire the prayers of the children of God for them too, and yet be under this covenant and curse: Exod. x. 16. 17. *And Pharaoh called for*

Moſes and Aaron, and ſaid, I have ſinned; entreat the Lord your God that he may take away from me theſe plagues. Fourthly, A man may alſo humble himſelf for his offences and diſobedience againſt his God, and yet be under this covenant: See 1 Kings, xxi. 24—29. Fifthly, A man may alſo make reſtitution unto men for the offences he hath done unto them, and yet be under this covenant. Sixthly, A man may do much work for God in his generation, and yet be under this firſt covenant, as Jehu, who did that which God bid him, 2 Kings, ix. 25, 26. and yet God threateneth even Jehu, becauſe, though he did the thing that the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have ſaid, *Yet a little while, and I will revenge the blood of Jezreel upon the houſe of Jehu*, Hoſea i. 4. Seventhly, Men may hear and fear the ſervants of the Lord, and reverence them very highly; yea, and when they hear, they may not only hear, but hear and do, and that gladly too, not one or two things, but many (mark, many) things gladly, and yet be loſt, and yet be damned (ſee Mark vi. 20). *For Herod feared John*, (why? not becauſe he had any civil power over him, but) *becauſe he was a juſt man, and holy, and obſerved him; and when he heard him, he did many things gladly.* It may be, that thou thinkeſt that becauſe thou heareſt ſuch and ſuch, therefore thou art better than thy neighbours. But know for certain, that thou mayeſt not only hear, but thou mayeſt hear and do, and that not with a backward will, but gladly; (mark, gladly) and yet be Herod ſtill, an enemy to the Lord Jeſus ſtill. Conſider this, I pray you.

Secondly, To the ſecond thing, which is this, How far may ſuch a one go? To what may ſuch a one attain? Whither may he arrive, and yet be an undone man, under this covenant?

Anſw. Firſt, Such a one may be received into fellowſhip with the ſaints, as they are in a viſible way of walking one with another; they may walk hand in hand together. (See Mat. xxv. 1.) *The kingdom of heaven* (that is, a viſible company of profeſſors of Chriſt) *is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom: five of them were wiſe, and five were fooliſh.* Theſe, in the firſt place, are called virgins; that is, ſuch as are clear from the pollutions of the world: Secondly, they are ſaid to go forth; that is, from the rudiments and traditions of

men: thirdly, they do agree to take their lamps with them; that is, to profeſs themſelves the ſervants of Jeſus Chriſt, that wait upon him, and for him; and yet when he came, he found half of them (even thoſe virgins) that had lamps, that alſo went forth from the pollutions of the world, and the cuſtoms of men, to be ſuch as loſt their precious ſouls, (ſee verſe 10) which they would not have done, had they been under the covenant of grace, and ſo not under the law. Secondly, They may attain to a deal of honour in the ſaid company of profeſſors (that which may be accounted honour) inſomuch that they may be put in truſt with church affairs, and bear the bag, as Judas did. I ſpeak not this to ſhame the ſaints, but being beloved, I warn them; yet I ſpeak this on purpoſe, that it might (if the Lord will) knock at the door of the ſouls of profeſſors; conſider Demas. Thirdly, They may attain to ſpeak of the word as miniſters, and become preachers of the goſpel of Jeſus Chriſt, inſomuch that the people where they dwell may even take up a proverb concerning them, ſaying, *he is among the prophets.* His gifts may be ſo rare, his tongue may be ſo fluent, and his matter may be ſo fit, that he may ſpeak with a tongue like an angel, and ſpeak of the hidden myſteries, yea of them all; (mark that paſſage, 1 Cor. xiii. 1—4.) and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of grace ſavingly, but may live and die under the curſe of the law. Fourthly, They may go yet further; they may have the gifts of the Spirit of God, which may enable them to caſt out devils, to remove the biggeſt hills or mountains; nay, they may be ſo gifted, as to prophefy of things to come, the moſt glorious things, even the coming of the Lord Jeſus Chriſt to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet. See 2 Pet. ii. 16. Numb. xxiv. 16—25. Fifthly, They may not only ſtand thus for a while; but they may ſtand thus *till the coming of our Lord Jeſus Chriſt with his holy angels,* and not be diſcovered of the ſaints till that very day. *Then all thoſe virgins aroſe* (the wiſe and the fooliſh) then! when? Why, when this voice was heard, *behold the bridegroom cometh, go ye out to meet him,* Matt. xxv. 1—6, and yet were out of Chriſt, and under the law. Sixthly, They may not only continue in a profeſſion till then (ſuppoſing themſelves to be under the grace of the goſpel, when indeed they are under the curſe of the law) but even when the

bridegroom is come, they may ſtill be ſo confident of their ſtate to be good, that they will even reaſon out the caſe with Chriſt, why they are not let into the kingdom of glory, ſaying, *Lord, Lord, have we not eaten and drunk in thy preſence? and haſt thou not taught in our ſtreets?* nay, further, *have not we taught in thy name? and in thy name caſt out devils?* nay, not only thus, but *done many* (mark, *we have done many*) *wonderful works.* They were ſo confident, that they in a commanding way ſay, *Lord, open to us.* See here I beſeech you, how far theſe went. They thought they had intimate acquaintance with Jeſus Chriſt; they thought he could not chooſe but ſave them; they had eaten and drank with him, ſat at the table with him, received power from him, and executed the ſame power. In thy name, *have we done thus and thus*; even wrought many *wonderful works*, (ſee Mat. vii. 22; Luke iii 25, 26) and yet theſe poor creatures were ſhut out of the kingdom. O conſider this, I beſeech you, before it be too late; leſt you ſay, Lord, let us come in, when Chriſt ſaith, Thruſt him out, ver. 28; leſt you cry, *Lord, open to us*, when he ſhall ſay, *Depart, for I know you not;* leſt when you think of having joy, you have *weeping and gnaſhing of teeth.*

Thirdly, The third thing touched in the queſtion was this, What may ſuch a one receive of God, who is under the curſe of the law?

Firſt, They may receive an anſwer to their prayers from God at ſome times, for ſome things they ſtand in need of. I find in ſcripture, that God did hear theſe perſons that the apoſtle ſaith were caſt out. See Gen. xxi. 17. *And God heard the voice of the lad,* (even of caſt-out Iſhmael.) *And the angel of the Lord called to Hagar,* (which was the bond-woman, and under the law, Gal. iv. 30) *out of heaven, and ſaid unto her, fear not; for God hath heard the voice of the lad where he is.* Friends, it may be you may think, becauſe you have your prayers anſwered in ſome particular things, therefore you may ſuppoſe, that as to your eternal ſtate, your condition is very good; but you muſt know, that God doth hear the cry of a company of Iſhmaelites, the ſons of the bond-woman, who are under the law as a covenant of works. I do not ſay he hears them as to their eternal ſtate, but he heareth them as to ſeveral ſtraits that they go through in this life; aye, and gives them eaſe and liberty from their trouble. Here this poor wretch had almoſt periſhed for a little water, and he cried, and God heard

him, yea, he heard him out of heaven. Read alſo the cviith. Pſalm, 23—29. Pſalm cvi. 15. *He gave them their deſire, and ſent leanneſs into their ſouls.*

But ſome may ſay, This is yet more ſtrange, that God ſhould hear the prayers, the cries of thoſe that are under the law, and anſwer them.

Anſw. I told you before, he doth not hear them as to their eternal ſtate, but as to their temporal ſtate; for God as their creator hath a care of them, and cauſeth the ſun to ſhine upon them, and the rain to diſtil upon their ſubſtance, Mat. v. 45. Nay, he doth give the beaſts in the field their appointed food, and heareth the young ravens when they cry, Pſalm cxlvii 9; which are far inferior to man. I ſay therefore that God doth hear the cries of his creatures, and doth anſwer them too, though not as to their eternal ſtate; but may damn them nevertheleſs when they die, for all that.

Secondly, They may receive promiſes from the mouth of the Lord. There are many that have had the promiſes made to them by the Lord, in a moſt eminent manner, and yet, as I ſaid before, are ſuch as are caſt out and called the children of the bond-woman (which is the law) ſee Gen. xxi. 17, 18. *And the angel of the Lord called out of heaven to Hagar,* (that was the bond-woman) *ſaying, Fear not; for God hath heard the voice of the lad where he is. Ariſe, lift up the lad, and hold him in thine hand; FOR I WILL MAKE OF HIM;* mark, there is the promiſe; *For I will make of him* (of the ſon of the bond-woman) *a great nation.*

Thirdly, They may go further; for they may receive another heart than they had before, and yet be under the law. There is no man, I think, but thoſe that do not know what they ſay, that will think or ſay, that Saul was under the covenant of grace; yet after he had talked with Samuel, and had turned his back to go from him, ſaith the ſcripture, *God gave him another heart,* 1 Sam. x. 9. *another heart,* (mark that) and yet an out-caſt, a rejected perſon, 1 Sam. xv. 26, 29. Friends, I beſeech you let not theſe things offend you, but let them rather beget in your hearts an inquiry into the truth of your condition, and be willing to be ſearched to the bottom; and alſo that every thing that hath not been planted by the Lord's right hand may be rejected, and that there may be a reaching after better things, even the things that will not only make thy

ſoul think thy ſtate is good now, but that thou mayeſt be able to look ſin, death, hell, the curſe of the law, together with the Judge, in the face with comfort, having ſuch a real, ſound, effectual work of God's grace in thy ſoul, that when thou heareſt the trumpet ſound, ſeeſt the graves fly open, and the dead come creeping forth out of their graves; when thou ſhalt ſee the judgment-ſeat, the books opened, and all the world ſtanding before the judgment-ſeat; I ſay, that then thou mayeſt ſtand, and have that bleſſed ſentence ſpoken to thy ſoul, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world*, Matt. xxv. 34.

Object. But you will ſay, for all this, we cannot believe that we are under the law, for theſe reaſons: Firſt, becauſe we have found a change in our hearts. Secondly, becauſe we do deny that the covenant of works will ſave any. Thirdly, becauſe, for our parts, we judge ourſelves far from legal principles; for we are got up into as perfect a goſpel order, as to matter of practice and diſcipline in church affairs, as any in this day, as we judge.

Anſw. That man's belief that is grounded upon any thing done in him, or by him only, that man's belief is not grounded upon the death, burial, reſurrection, aſcenſion, and interceſſion of Jeſus Chriſt; for the man that hath indeed good ground for his eternal ſalvation, his faith is ſettled upon that object which God is well pleaſed with, even the man Chriſt Jeſus, who was born of Mary, even her firſt-born Son; that is, he doth apply by faith, to his ſoul, the virtues of his death, blood, righteouſneſs, &c. and doth look for ſatisfaction of ſoul no where elſe than from that; neither doth the ſoul ſeek to give God any ſatisfaction, as to juſtification any other way; but doth willingly and cheerfully accept of, and embrace the virtues of Chriſt's death, together with the reſt of thoſe things done by him on the croſs as a ſacrifice. He alſo truſts in him as a prieſt, advocate, mediator, &c.; and doth ſo really and effectually receive the glories of the ſame, *that thereby* (mark that, *thereby*) *he is changed into the ſame image, from glory to glory*, 2 Cor. iii. 18. Thus in general, but yet more in particular.

1ſt. To think that your condition is good, becauſe there is ſome change in you from a looſe, profane life to a more cloſe, honeſt, and civil life and converſation; I ſay, to think this teſtimony ſufficient, or to ground the ſtreſs of

thy salvation on it, is very dangerous. First, because such a soul doth not only lay the stress of its salvation beside the man Christ Jesus that died upon the cross; but secondly, because that his confidence is not grounded upon the Saviour of sinners; but upon his turning from gross sins to a more refined life, (and it may be to the performance of some good duties, which is no Saviour;) I say, this is very dangerous. Therefore read it, and the Lord help you to understand it; for unless you lay the whole stress of the salvation of your souls upon the merits of another man, namely, Jesus, and that by what he did, and is doing without you; certainly, as sure as God is in heaven, your souls will perish. And this must not be notionally, with an assent of the understanding only, but by the wonderful, invisible, invincible power of the Almighty God, working in your souls by his Spirit such a real, saving, holy faith, as can, through the operation of the same Spirit by which it is wrought, lay hold on, and apply the most heavenly, most excellent, most meritorious benefits of the man Christ Jesus,—not only to your heads and fancies, but to your very souls and consciences, so effectually, that you may be able by the same faith to challenge the power, madness, malice, rage, and destroying nature, either of sin, the law, death, or the devil, together with hell, and all other evils; throwing your souls upon the death, burial, resurrection, and intercession of the man Jesus without, Rom. viii. 32—39.

But 2dly, Do you think that there was no change in the five foolish virgins, spoken of in Matt. xxv. 1—3? Yea, there was such a change in those people, that the five wise ones could give them admittance of walking with them, in the most pure ways and instructions of the gospel of Christ; and yet but foolish; nay, they walked with them, or shall walk with them, until the Lord Jesus Christ shall break down from heaven; and yet but foolish virgins, yet but under the law, and so under the curse, as I said before.

Object. But, say you, we have disowned the covenant of works, and turned from that also.

Answ. This is sooner said than done. Alas, alas! poor souls think, because they can say, *grace, grace, it is freely by grace*, therefore they are under the covenant of grace. A very wide mistake! You must understand thus much, that

though you be such as can speak of the grace of the gospel, yet if you yourselves be not brought under the very covenant of grace, you are yet, notwithstanding your talk and profession, very far wide of a sense and of a share in the covenant of the grace of God, held forth in the gospel.

The Jews were of a clearer understanding, many of them, than to conclude that the law, and only the law, was the way to salvation; for they, even they that received not the Christ of God, did expect a Saviour should come, John vii. 27, 41—43. But they were men that had not the gospel spirit, which alone is able to lead them to the very life, marrow, or substance of the gospel in right terms; and so being muddy in their understandings, being between the thoughts of a Saviour, and the thoughts of the works of the law, thinking that they must be accomplished for the obtaining of a Saviour, and his mercy towards them; I say, between these, they fell short of a Saviour. As many poor souls in these days, who think they must be saved alone by the Saviour; yet they think there is something to be done on their parts, for the obtaining the good will of the Saviour, as their humiliation for sin, their turning from the same, their promises and vows, and resolutions to become new men, join in the church fellowship, and what not; and thus bringing this along with them, as a means to help them, they fall short of eternal salvation, if they convert not. See that scripture, Rom. ix. 30—32. The apostle saith there, that they that sought not did obtain, when they that did seek fell short. *What shall we say then? that the Gentiles, which sought not after righteousness, have attained to righteousness, even, even the righteousness of faith;* and what else? Why, *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.* How came that to pass? *Because*, saith he, *they sought it not by faith, but as it were*, mark, he doth not say altogether; no, *but as it were*, that is, because, as they sought, they did a little by the bye lean upon the works of the law. And let me tell you, that this is such a hard thing to beat men off of, that though Paul himself did take the work in hand, he did find enough to do touching it. How he labours in the ten first chapters of his epistle to the Romans, for the establishing of those that did even profess largely in the doctrine of grace: and also, in that epistle to the Galatians, and yet lost many, do what he could. Now the reason why the

doctrine of grace goes so hardly down (even with professors) in truth, effectually, is because there is a principle naturally in man, that doth argue against the same, and that thus: Why, saith the soul, I am a sinner, and God is righteous, holy, and just; his holy law therefore having been broken by me, I must by all means, if ever I look to be saved, in the first place, be sorry for my sins. Secondly, Turn from the same. Thirdly, Follow after good duties, and practise the good things of the law, and ordinances of the gospel, and so hope that God, for Christ's sake, may forgive all my sins; which is not the way to God, as a Father in Christ, but the way, the very way to come to God by the covenant of works, or the law, which things I shall more fully clear when I speak to the second doctrine.

Those that this day profess the gospel, the generality of them are such, that notwithstanding their profession, they are very ignorant of that glorious influence and lustre of the same; I say they are ignorant of the virtue and efficacy of the glorious things of Christ held forth by and in the gospel, 2 Cor. iv. 3. which doth argue their not being under the covenant of grace, but rather under the law or old covenant. As for instance, if you do come among some professors of the gospel, you may find them pretty busy, and ripe, able to hold you in a very large discourse in several points of the same glorious gospel; but if you come to the same people, and ask them concerning heart-work, or what work the gospel hath wrought on them, and what experience they have had of its sweet influences and virtues on their souls and consciences, it may be they may give you such an answer as this: I do find by the preaching thereof, that I am changed, and turned from my sins in a good measure, and also have learned to distinguish between the law and the gospel; so that for the one, that is, for the gospel, I can plead, and also can shew the weakness and unprofitableness of the other. And thus far it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues so largely tipt with the profession of the same. See 2 Pet. ii. 20, where he saith, *For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ*, (which was not a saving knowledge) *they are again intangled therein, and overcome, the latter end is worse with them than the beginning.* Matt. xxv. 1—4, &c. and Matt. vii. 23.

Object. But, you will say, is not this a fair declaring of the work of grace? doth it not discover, that without gainsaying we are under the covenant of grace, when we are able not only to speak of the glorious gospel of Jesus Christ, but also to tell, and that by experience, that we have been changed from worse to better, from sin to a holy life, by leaving of the same, and that by hearing the word preached?

Answ. A man may in the first place be able to talk of the mysteries of the gospel, and that like an angel of God, and yet be no more in God's account than the sounding of a drum, or brass, or the tinkling of a cymbal, which are things, that notwithstanding their sound and great noise, are absolutely void of life and motion, and so are accounted with God as nothing; that is, no Christians, no believers, not under the covenant of grace for all that. 1 Cor. xiii. 1, 2, 3, 4.

Secondly, Men may not only do this, but may also be changed in reality for a season from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal blessing. Read 2 Pet. ii. 20, the scripture which I mentioned before; for indeed that one scripture is enough to prove all that I desire to say, as to this very thing; for if you observe, there is included therein these following things: First, that reprobates may attain to a knowledge of Christ. Secondly, this knowledge may be of such weight and force, that for the present it may make them escape the pollutions of the world, and this by hearing the gospel. *For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.* They that are reprobates are compared to dogs or sows. *But it is happened unto them according to the true proverb; the dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.* Ver. 21, 22.

But, say you, our practices in the worship of God shall testify for us, that we are not under the law: for we have by God's goodness attained to as exact a way of walking in the ordinances of God, and as near the examples of the apostles, as ever any churches since the primitive time, as we judge.

Answ. What then? Do you think that the walking in the order of the churches of old, as to matter of outward worship, is sufficient to clear you of your sins at the judgment day? Or do you think that God will be contented with a little bodily subjection to that which will vanish, and fade like a flower, *when the Lord shall come from heaven in flaming fire, with his mighty angels*, 2 Thes. i. 7. 8. Alas, alas, how will such professors as these fall before the judgment-seat of Christ! Then such a question as this, *Friend, how camest thou in hither, not having on the wedding garment?* will make them speechless, and fall down into everlasting burnings, thousands in a heap; for you must know, that it is not then your crying, Lord, Lord, that will stand you in stead; nor your saying, We have eaten and drunk in thy presence, that will keep you from standing on the left hand of Christ.

It is the principle as well as the practice, that shall be inquired into at that day.

Quest. The principle, you will say, what do you mean by that?

Answ. My meaning is, the Lord Jesus Christ will then inquire and examine, whether the spirit from which you acted was legal, or evangelical; that is, whether it was the spirit of adoption, that did draw you to the thing you took in hand, or a mere moral principle, together with some shallow and common illuminations into the outward way of the worship of God, according to gospel rule.

Quest. But perhaps you will say, How should this be made manifest, and appear?

Answ. I shall speak briefly in answer hereunto, as follows. First then, that man that doth take up any of the ordinances of God, namely, as prayer, baptism, breaking of bread, reading, hearing, alms-deeds, or the like; I say, he that doth practise any of these, or such like, supposing thereby to procure the love of Christ to his own soul, he doth do what he doth from a legal, and not from an evangelical or gospel spirit: as thus, for a man to suppose that God will hear him for his prayers' sake, for his alms' sake, for his humiliation's sake, or because he hath promised to make God amends hereafter; whereas there is no such thing as a satisfaction to be made to God by our prayers, or whatever we can do; I say, there is no such way to have reconciliation with God in. It is also vain, for men to think, be-

cauſe they are got into ſuch and ſuch an ordinance, and have crowded themſelves into ſuch and ſuch a ſociety, that therefore they have got pretty good ſhelter from the wrath of the Almighty; when alas, poor ſouls, there is no ſuch thing: No, but God will ſo ſet his face againſt ſuch profeſſors, that his very looks will make them to tear their very fleſh; yea, make them to wiſh they had the biggeſt mill-ſtone in the world hanged about their neck, and they caſt into the midſt of the ſea. For, friends, let me tell you, though you can now content yourſelves without the only harmleſs, undefiled, perfect righteouſneſs of Chriſt, yet there is a day coming, in which there is not one of you ſhall be ſaved, but thoſe that are and ſhall be found clothed with that righteouſneſs: God will ſay to *all* the reſt, *Take them, bind them hand and foot, and caſt them into outer darkneſs; there ſhall be weeping and gnaſhing of teeth*: Mat. xxii. 13. For Chriſt will not ſay unto men in that day, Come, which of you made a profeſſion of me, and walked in church-fellowſhip with my ſaints? No; but then it ſhall be inquired, who have the reality of the truth of grace wrought in their hearts: And for certain, he that miſſeth of that, ſhall ſurely be caſt into the lake of fire, there to burn with the devils, and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year; but forever, forever, forever and ever; this is that which cutteth to the quick. Therefore look to it, and conſider now what you do, and whereon you hang your ſouls; for it is not every pin that will hold in judgment, not every foundation that will be able to hold up the houſe againſt thoſe mighty, terrible, ſoul-drowning floods, and deſtroying tempeſts, which then will roar againſt the ſoul and body of a ſinner (Luke vi. the three laſt verſes.) If the principle be rotten, all will fall, all will come to nothing. Now the principle is this,—not to do things becauſe we would be ſaved; but to do them from this, namely, becauſe we do really believe that we are and ſhall be ſaved. But do not miſtake me; I do not ſay we ſhould ſlight any holy duties (God forbid) but I ſay, he that doth look for life, becauſe he doth good duties, is under the covenant of the works of the law, let his duties be ever ſo eminent, ſo often, ſo fervent, or ſo zealous. Aye, and I ſay, as I ſaid before, that if any man or men, or

multitudes of people, do get into ever so high, so eminent, and clear practices, and gospel order, as to church discipline, if it be done to the end I have been speaking against, they must and shall have these sad things fall to their share, which I have made mention of.

Object. But (you will ask) can a man use gospel ordinances with a legal spirit?

Answ. Yes, as easily as the Jews could use and practise circumcision, though not the moral or ten commandments. For this I shall be bold to affirm, that it is not the commands of the New Testament administration that can keep a man from using them in a legal spirit; for know this for certain, that it is the principle, not the command, that makes the subjecter to the same either legal or evangelical, and so his obedience to that command to be from legal convictions, or evangelical principles.

Now herein the devil is wondrous subtle and crafty, in suffering people to practise the ordinances and commands of the gospel, if they do them in a legal spirit,* from a spirit of works; for he knows then, that if he can but get the soul to go on in such a spirit, though they do ever so many duties, he shall hold them sure enough: for he knows full well, that thereby they set up something in the room of, or at the least to have some, though but a little share with the Lord Jesus Christ in their salvation; and if he can but get thee here, he knows that he shall cause thee, by depending a little upon the one and so thy whole dependence being not upon the other, (that is, Christ, and taking of him upon his own terms) to fall short of life by Christ, though thou do very much busy thyself in a suitable walking, in an outward conformity to the several commands of the Lord Jesus Christ. And let me tell you plainly, that I do verily believe, that as Satan by his instruments drew many of the Galatians by circumcision, (though I say it was none of the commands of the moral law) to be debtors to do, upon pain of eternal damnation, the whole of the moral law; so also Satan, in the time of the gospel, doth use even the commands laid down in the gospel (some of them) to bind the soul over to do the same law; the thing being done and

* I beseech you, do not think that because I say this, therefore I am against the ordinances of the gospel; for I do honour them in their places: Yet would not that any of them should be idolized, or done in a wrong spirit.

walked in, by and in the same spirit: For, as I said before, it is not the obedience to the command that makes the subjecter thereto evangelical, or of a gospel spirit; but contrariwise, the principle that leads out the soul to the doing of the command, that makes the persons that do thus practise any command, together with the command by them practised, either legal or evangelical.

As for instance, prayer is a gospel command; yet, if he that prays doth it in a legal spirit, he doth make that, which in itself is a gospel command, an occasion of leading him into a covenant of works, inasmuch as he doth it by and in that old covenant spirit.

Again, giving of alms is a gospel command; yet, if I do give alms from a legal principle, the command to me is not gospel but legal, and it binds me over, as aforesaid, to do the whole law. *For he is not a Jew* (not a Christian) *that is one outwardly;* that is, one only by an outward subjection to the ordinances of prayer, hearing, reading, baptizing, breaking of bread, &c. *But he is a Jew* (a Christian) *which is one inwardly*, who is rightly principled, and practiseth the ordinances of the Lord, from the leadings forth of the Spirit of the Lord, from a true and saving faith in the Lord, Rom ii. 28, 29.

Those men spoken of in the viith. of Matthew, notwithstanding all their great declaration, did not what they did from a right gospel spirit; for had they, no question but the Lord would have said, *Well done, good and faithful servants.* But in that the Lord Jesus doth turn them away into hell, notwithstanding their great profession of the Lord, and of their doing in his name, it is evident, that notwithstanding all that they did, they were still under the law, and not under that covenant as true believers are, to wit, the covenant of grace; and if so, then all their duties that they did, of which they boast before the Lord, was not in and by a right evangelical spirit or principle.

Again, saith the apostle, *Whatsoever is not of faith is sin*, Rom. xiv. 23. But there are some that do even practise baptism, breaking of bread, together with other ordinances, and yet are unbelievers; therefore unbelievers doing these things, they are not done in faith, but in sin. Now to do these things in sin, or without faith, is not to do them in an evangelical or gospel spirit; also they that do these things in a legal spirit, the very practising of them renders them not

under the law of Chriſt, as head of his church; but the works they do are of ſo much contradiction to the goſpel of God, or the covenant of grace, that they who do them thus, do even ſet up againſt the covenant of grace; and the very performance of them is of ſuch force, that it is ſufficient to draw them that are ſubject thereunto, even under the covenant of works; but theſe poor ſouls are not aware of it, and there is their miſery.

Queſt. But have you no other way to diſcover the things of the goſpel, how they are done with a legal principle, but thoſe you have already made mention of?

Anſw. That thou mighteſt be indeed ſatisfied herein, I ſhall ſhew you the very manner and way that a legal or old covenant converted profeſſor (bear with the terms) doth take both in the beginning, middle, and end of his doing of any duty or command, or whatſoever it be that he can do.

Firſt. He thinking this or that to be his duty, and conſidering of the ſame, he is alſo preſently perſuaded in his own conſcience, that God will not accept him, if he leaves it undone; he ſeeing that he is ſhort of his duty (as he ſuppoſeth) while this is undone by him, and alſo judging that God is angry with him, until the thing be done; he in the ſecond place ſets to the doing of his duty, to the end he may be able to pacify his conſcience by the doing of the ſame, perſuading himſelf that now the Lord is pleaſed with him for doing it. Thirdly, having done it, he contents himſelf, ſits down at his eaſe until ſome further convictions of his duty is to be done, which when he ſeeth and knoweth, he doth it as aforeſaid, from the ſame principle as he did the former, and ſo goeth on in his progreſs of profeſſion. This is to do things from a legal principle, and from an old covenant ſpirit; for thus runs that covenant, *The man that doth theſe things ſhall live in them, or by them.* Lev. xviii. 5. Ezek. xx. 18. Gal. iii. 12. Rom. x. 5. But more of this in the uſe of this doctrine.

Object. But, you will ſay, by theſe words of yours, you do ſeem to deny that there are conditional promiſes in the goſpel, as is clear in that you ſtrike at ſuch practices as are conditional, and commanded to be done upon the ſame.

Anſw. The thing that I ſtrike at is this; that a man in or with a legal ſpirit, ſhould not, nay, cannot do any conditional command of the goſpel acceptably, as to his eternal ſtate, becauſe he doth it in an old covenant ſpirit. *No.*

man putteth new wine into old bottles; but new wine muſt have new bottles; a goſpel command muſt have a goſpel ſpirit, or elſe the wine will break the bottles, or the principle will break the command.

Object. Then you do grant that there are conditional promiſes, in the new teſtament, as in the moral law, or ten commands.

Anſw. Though this be true; yet the conditional promiſes in the new teſtament do not call to the ſame people in the ſame ſtate of unregeneracy to fulfil them upon the ſame conditions.

The law and the goſpel being two diſtinct covenants, they are made in divers ways, and the nature of the conditions alſo is not the ſame, as ſaith the apoſtle, *The righteouſneſs of the law ſaith one thing, and the righteouſneſs of faith another,* Rom. x. 4, 5, 6. that is, the great condition in the law is, *If you do theſe things you ſhall live by them:* but the condition, even the greateſt condition, laid down for a poor ſoul to do, as to ſalvation, (for it is that we ſpeak of) is to believe that my ſins be forgiven me for Jeſus Chriſt's ſake, without the works of righteouſneſs of the law on my part to help forward, Rom. iv. 5. *To him that worketh not,* ſaith the Apoſtle (for ſalvation) *but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs: ſo that we,* ſaith he, *conclude that a man is juſtified by faith, without the deeds of the law,* Rom. iii 28.

But again, there is no condition in the goſpel that can be fulfilled by an unbeliever; and therefore, whether there be conditions, or whether there be none, it makes no matter to thee, who art without the faith of Chriſt: for it is impoſſible for thee in that ſtate to do them, ſo as to be ever the better, as to thy eternal ſtate. Therefore leſt thou ſhould ſpit thy ſoul upon the conditions laid down in the goſpel, as thou wilt do, if thou go about to do them only with a legal ſpirit; I ſay, to prevent this, ſee if thou canſt fulfil the firſt condition; that is, to believe that all thy ſins are forgiven thee not for any condition that hath been, or can be done by thee, but merely for his ſake who did hang on Mount Calvary between two thieves, ſome hundred years ſince: and I ſay, ſee if thou canſt believe that at that time he did, when he hung on the croſs, give full ſatisfaction for all thy ſins, before thou in thy perſon hadſt com-

mitted even one. See if thou canſt believe this, and take heed thou deceive not thyſelf with an hiſtorical, notional, or traditional acknowledgment of it. Secondly, ſee if thou canſt ſo well fulfil this condition, that the virtue and efficacy that it hath on thy ſoul, will engage thee to fulfil thoſe other conditions, really in love to that Jeſus, whom thou ſhouldſt believe hath frankly and freely forgiven thee all, without any condition acted by thee to move him thereto, according to that paſſage, 2 Cor. v. 14, 15. Then thy doing will ariſe from a contrary principle than otherwiſe it would; that is, then thou will not act and do becauſe thou wouldeſt be accepted of God; but becauſe thou haſt ſome good hope in thy heart that thou art accepted of him already, and not on thine own, but wholly and alone upon another man's account: for here runs the goſpel ſpirit of faith; *We believe, and therefore ſpeak:* ſo we believe, and therefore do. 2 Cor. iv. 13. Take heed therefore that you do not, that you may believe; but rather believe ſo effectually that you may do, even all that Jeſus doth require of you, from a right principle, even out of love to your dear Lord Jeſus Chriſt; which I ſhall ſpeak to more fully by and by.

Object. But what do you mean by thoſe expreſſions, Do not do that you may believe, but believe ſo effectually that you may do?

Anſw. When I ſay, Do not do, that you may believe; I mean, do not think that any of the things that thou canſt do, will procure or purchaſe faith from God unto thy ſoul; for that is ſtill the old covenant ſpirit, the ſpirit of the law, to think to have it for thy doing. They that are ſaved, are ſaved by grace, through faith, and that not of themſelves, nor of any thing they can do; for they are both the free gift of God, Eph. ii. 8. *Not of* (doing) *works, leſt any man ſhould* (be proud) *boaſt*, verſe 9. Now ſome people are ſo ignorant, as to think that God will give them Chriſt, and ſo all the merits of his death, if they will but be vigilant, and do ſomething to pleaſe God, that they may obtain Chriſt at his hands: but let me tell them, they may loſe a thouſand ſouls quickly, if they had ſo many, by going this way to work, and yet never be the better; for the Lord doth not give his Chriſt to any upon ſuch conditions, but he doth give him freely; that is, without having reſpect to any thing that is in ſinners. Rev. xxii. 17. Iſa. lv. 1, 2.

To him that is a thirſt will I give (he doth not ſay, I will ſell) *the water of life freely.* Rev. xxi. 6.

Now if Chriſt doth give it, and that freely, then he doth not ſell it for any thing that is in the creature; Chriſt doth give himſelf, as alſo doth his Father, freely; not becauſe there is any thing in us, or done by us, that moves him thereunto. If it were by doing, then, ſaith Paul, *grace is not grace*, ſeeing it is obtained by works; but grace is grace, and that is the reaſon it is given to men without their works. Rom. xi. 6. *And if it be by grace*, that is, if it be a free gift from God, without any thing foreſeen, as done or to be done by the creature, *then it is not of works*, which is clear; therefore it is of grace without the works of the law. But if you ſay, Nay, it is of ſomething in the man, done by him, that moves God thereunto; then you muſt conclude, that either grace is not grace, or elſe that works are grace, and not works. Do but read with underſtanding, Rom. xi 6.

Now before I go any further, it may be neceſſary to ſpeak a word or two to ſome poor ſouls that are willing to cloſe in with Jeſus Chriſt, and would willingly take him upon his own terms, only they being dark in their minds, and having not yet attained the underſtanding of the terms and conditions of the two covenants, they are kept off from cloſing with Chriſt, only becauſe they ſee they can do nothing. As for example, come to ſome ſouls and aſk them how they do, they will tell you, that they are ſo bad that it is not to be expreſſed. If you bid them believe in Jeſus Chriſt, they will anſwer, that they cannot believe. If you aſk them why they cannot believe, they will anſwer, becauſe their hearts are ſo hard, ſo dead, ſo dull, ſo backward to good duties; and if their hearts were better, if they were more earneſt, if they could pray better, and keep their hearts more from running after ſin, then they could believe; but how ſhall we believe with ſuch vile hearts? What, preſume to believe in Chriſt, and be ſo filthy? Now all this is becauſe the ſpirit of the law ſtill ruleth in ſuch a ſoul, and binds him ſo that he cannot ſee the terms of the goſpel. To clear this, take the ſubſtance of the drift of this poor ſoul, which is this—If I was better, then I think I could believe; but being ſo bad as I am, that is the reaſon that I cannot. This is juſt to do ſomething that I may believe, to work that I may have Chriſt, to do the

law that I may have the gospel; or thus, to be righteous that I may come to Christ. O man! thou must go quickly back again; thou must believe, because thou canst not pray, because thou canst not do; thou must believe, because there is nothing in thee naturally that is good, or desireth after good, or else thou wilt never come to Christ as a sinner; and if so, then Christ will not receive thee. Thus thou mayest see, that to keep off from Christ because thou canst not do, is to keep from Christ by the law, and to stand off from him because thou canst not buy him. Having spoken something by the way for the direction of those souls that would come to Christ, I shall return to the former discourse, wherein ariseth this objection.

Object. But you did but even now put souls upon fulfilling the first condition of the gospel, even to believe in Christ, and so be saved; but now you say, it is alone by grace, without condition; therefore here is a contradiction to your former saying, and also that men may be saved without the condition of faith; which to me seems a very strange thing. I desire therefore that you would clear what you have said, to my satisfaction.

Answ. Though there be a condition commanded in the gospel, yet he that commands the condition doth not leave his children to their own natural abilities, that in their own strength they should fulfil them, as the law doth; but the same God who commands that the condition be fulfilled, helps his children, by his Holy Spirit, to fulfil the same. *For it is God that worketh in you* (in you believers) *both to will and to do, of his own good pleasure.* Phil. ii. 13. *Thou hast wrought all our works in us,* Isa. xxvi. 12. So that if the condition be fulfilled, it is not done in the ability of the creature.

True faith, as it is a gift of God, or an act of ours, (take it which way you will) if we speak properly of salvation, is not the first nor the second cause of our salvation, but the third, and that only instrumentally; that is, it only layeth hold of, and appleth to us that which saveth us, which is the love of God, through the merits of Christ, the two main causes of our salvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. To this, the great Apostle of the Gentiles speaks fully; for, saith he, *God, who is rich in mercy, loved us, even when we were dead in sins,* Eph. ii. 4.

(that is, when we are without faith) and that was the cauſe why we believed; for he thereby hath quickened us together, through the meritorious cauſe, which is Chriſt, and hath ſaved us by grace, that is, of his own voluntary love and good will; the effect of which was this, he gave us faith to believe in Chriſt: read ſoberly the iid. of Epheſians, 4—8. Faith as the gift of God is not the ſaviour, as our act doth merit nothing. Faith was not the cauſe that God gave Chriſt, neither is it the cauſe why God converts men to Chriſt; but faith is a gift beſtowed upon us by the gracious God. the nature of which is to lay hold on Chriſt, whom God before did give for a ranſom to redeem ſinners. This faith hath its nouriſhment and ſupplies from the ſame God, who at the firſt did give it; and is the only inſtrument, through the Spirit, that doth keep the ſoul in a comfortable frame, both to do and ſuffer; for Chriſt helps the ſoul to receive comfort from him, when it can get none from itſelf, bearing up the ſoul in its progreſs heavenward. But that it is the firſt cauſe of ſalvation, I deny; or that it is the ſecond, I deny. It is only the inſtrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadſt any faith; ſo that we do nothing for ſalvation, as men. But if we ſpeak properly, it was God's grace that moved him to give Chriſt a ranſom for ſinners, and the ſame God, with the ſame grace, that doth give to the ſoul faith to believe, and by believing, to cloſe in with him, whom God out of his love and pity did ſend into the world to ſave ſinners; ſo that all the works of the creature are ſhut out as to juſtification and life, and men are ſaved freely by grace. I ſhall ſpeak no more here, but in my diſcourſe upon the ſecond covenant, I ſhall anſwer a vile objection or two, to forewarn ſinners not to turn the grace of God into wantonneſs.

Thus you ſee I have briefly ſpoken to you ſomething touching the law. Firſt, what it is, and when given. Secondly, how ſad their conditions are that are under it. Thirdly, who they are that are under it. Fourthly, how far they may go, and what they may do and receive, and yet be under it. This has been done by way of anſwers to ſeveral queſtions, for the better ſatisfaction of thoſe that may ſtand in doubt of the truth of what hath been delivered.

I now come to some application of the truth of that which hath been spoken; but I shall in the first place speak something to the second doctrine, and then afterwards I shall speak something by way of use and application to this first doctrine.

ROMANS vi. 14.

For ye are not under the law, but under grace.

YOU may well remember, that from these words I observed these two great truths of the Lord: First, that there are some in gospel times that are under the law, or covenant of works: Secondly, that no believer is under the law, or covenant of works, but under grace.

I have spoken something to the former of these truths. I am now to speak to the second, and to shew you who they are and what their condition is, that are under grace.

But before I come to that, I shall speak a few words, to shew you what the word *grace* in this place signifies; for the word *grace* in the Scripture referreth sometimes to favour with men (Esther ii. 7. Gen. xxxix. 4. Chap. l. 4, xxxiii. 10.) sometimes to the holy qualifications of saints (2 Cor. viii. 7.) and sometimes to hold forth the condescension of Christ, in coming down from the glory which he had with his Father before the world was, to be made of no reputation, and a servant to men (2 Cor. viii. 9. Phil. ii. 2, 7.) Sometimes it is taken for the free, rich and unchangeable love of God to man through Jesus Christ, who for our sakes did make himself poor: and so it is to be understood in these words, *For ye are not under the law* (to be cursed and damned, and sent headlong to hell) *but under grace*, to be saved, to be pardoned, to be preserved, *and kept by the mighty power of God, through faith* (which alone is the gift of grace) *unto eternal glory*. This one Scripture alone proves the same. Eph. ii. 8. *For by grace ye are saved*, by free grace, by rich grace, by unchangeable grace. And you are saved from the curse of the law, from the power, guilt, and filth of sin, from the power, malice, madness and rage of the devil, from the wishes, curses, and desires of wicked men; from the hot, scalding, flaming, fiery furnace of hell; from being arraigned as malefactors, con-

victed, judged, condemned, and fettered with the chains of your sins with devils to all eternity ; and all this freely by his grace, (Rom. iii 24.) by rich grace, unchangeable grace. For, saith he, *I am God, and change not* ; *therefore ye sons of Jacob are not consumed*, Mal. iii. 6. This is grace indeed!

The word *grace* therefore in this Scripture (Rom. vi. 14.) is to be understood of the free love of God in Christ to sinners, by virtue of the new covenant, in delivering them from the power of sin, from the curse and condemning power of the old covenant, from the destroying nature of sin, by its continual workings ; as is evident, if you read with understanding the words as they lie ; *For sin shall not have dominion over you*, or it shall not domineer, reign, or destroy you, though you have transgressed against the covenant of works (the law ;) and the reason is rendered in these words, *For ye are not under the law* ; that is, under that which accuseth, chargeth, condemneth, and brings execution on the soul for sin, but under grace ; that is, under that which frees you, forgives you, keeps you, and justifies you from all your sins, adversaries, or whatever may come to lay any thing to your charge to damn you. For that is truly called grace in this sense, that doth set a man free from all his sins, deliver him from all the curses of the law, and what else can be laid to his charge, freely, without any foresight in God to look at what good will be done by the party that hath offended ; and also that doth keep the soul by the same power through faith unto eternal glory.

Again, that it is a pardon not conditional, but freely given ; consider first, it is set in opposition to works ; *Ye are not under the law.* Secondly, the promise that is made to them, *Sin shall not have dominion over you*, doth not run with any condition, as on their part to be done ; but merely and alone because they were *under*, or because they had the grace of God extended to them. *Sin shall not have dominion over you* ; *for* (mark the reason) *ye are not under the law, but under grace.* The words being thus opened, and the truth thus laid down, that no believer is under the covenant works, but under grace, the free, rich, unchangeable love of God, it remaineth, that in the first place we prove the doctrine, and after that proceed.

Now in the doctrine there are two things to be considered and proved. First, that believers are under grace. Secondly, not under the law as a covenant of works. For these

two we need go no further than the very words themselves; the first part of the words proves the first part of the doctrine, *Ye are not under the law;* the second part proves the other, *but under grace.* But besides these, consider with me a few things for the demonstration of these truths: as,

First, they are not under the law, because their sins are pardoned; which could not be, if they were dealt with according to the law, as being under it; for the law alloweth of no repentance, but accuseth, curseth, and condemneth every one that is under it. *Cursed is every one that continueth not in all things written in the book of the law to do them,* Gal. iii. 10. But, I say, believers, having their sins forgiven them, it is because they are under another, even a new covenant, Heb. viii. 8. *Behold the days come, saith the Lord, that I will make a new covenant with them: For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more,* ver. 4.

Secondly, they are not under the law, because their sins and iniquities are not only forgiven, but they are forgiven them freely. They that stand in the first covenant, and continue there, are to have no sin forgiven them unless they can give God a complete satisfaction; for the law calls for it at their hands, saying, *Pay me that thou owest.* But when God deals with his saints by the covenant of grace, it is not so; for it is said, *And when he saw they had nothing to pay, he frankly forgave them all. I will heal their backslidings, and love them freely. I will blot out thy transgressions for mine own sake, &c.* Luke vii. 42. Hos. xiv. 4. Isa. xliii. 25.

Thirdly, the saints are not under the law, because the righteousness that they stand justified before God in, is not their own actual righteousness by the law, but by imputation; and is really the righteousness of another, namely, of God in Christ, 2 Cor. v. 21. Phil. iii. 8, 9, 10. *Even the righteousness of God, which is by faith of Jesus Christ, which is unto all and upon all* (imputed to) *them that believe,* Rom. iii. 22. But if they were under the old covenant, the covenant of works, then their righteousness must be their own, or no forgiveness of sins. *If thou dost well, shalt thou not be accepted? but if thou transgress, sin lieth at the door,* saith the law, Gen. iv. 7.

Fourthly, In a word, whatsoever they receive, whether it be conversion to God, or pardon of sin, or faith, or hope, or righteousness, or strength, or the Spirit and his fruits, or

victory over sin, death and hell; or whether it be heaven, everlasting life, and glory inexpressible; whatsoever it be, it comes to them freely, God having no first eye to what they would or should do, for the obtaining of the same. But to take this in pieces.

1. In a word, are they converted? God finds them first; for, saith he, *I am found of them that sought me not*, Isa. lxv. 1.

2. Have they pardon of sin? they have that also freely. *I will heal their backslidings, and love them freely*, Hos. xiv. 4.

3. Have they faith? it is the gift of God in Christ Jesus, and he is not only the author, that is, the beginning thereof, but he doth also perfect the same, Heb. xii. 2.

4. Have they hope? God is the first cause thereof. *Remember thy word unto thy servant, wherein thou hast caused me to hope*, Psal. cxix. 49.

5. Have they righteousness? it is a free gift of God. Rom. v. 17.

6. Have they strength to do the work of God in their generations? or any other thing that God would have them do? that also is a free gift from the Lord; for without him we neither do nor can do any thing, John xv. 5.

7. Have we comfort or consolation? We have it not for what we have done, but from God through Christ; for he is *the God of all comfort*, and consolation, 2 Cor. i. 3.

8. Have we the Spirit, or the fruits thereof? it is the gift of the Father. *How much more shall your heavenly Father give the Holy Spirit to them that ask him?* Luke xi. 13. *Thou hast wrought all our works in us*, Isa. xxvi. 12.

Thus, I say, whether it be victory over sin, death, hell or the devil, it is given us by the victory of Christ. *But thanks be to God which giveth us the victory, through our Lord Jesus Christ*, 1 Cor. xv. 57. Rom. vii. 24, 25. Heaven and glory are also the gift of him, *who giveth us richly all things to enjoy.*

These things, if they be duly and soberly considered, will give satisfaction in this matter. I might have added more for the clearing of these things: as first, when God came to man to convert him, he found him a dead man, Eph. ii. 1, 2. he found him an enemy to God, Christ, and the salvation of his own soul; he found him wallowing in all manner of wickedness; he found him taking pleasure therein, with all delight and greediness.

2. He was pleased to quicken him, by putting his Spirit into him, and to translate him *from darkness to light* by the mighty operation thereof.

3. He was pleased to reveal Christ Jesus unto him, man being altogether senseless and ignorant of the blessed Jesus, Matt. xi. 25, 27. 1 Cor. ii. 7—10.

4. He also broke the snare of the devil, and let poor man, who was bound and fettered, out of the chains of the enemy.

The things that we are to treat upon in the second place are these:

First, Why it is a free and unchangeable grace.

Secondly, Who they are that are actually brought into this free and unchangeable covenant of grace, and how brought in.

Thirdly, What are the privileges of those that are actually brought into this free and glorious grace of the gracious God of heaven and glory.

First, Why it is a free and unchangeable grace. For the opening of this, we must consider, first, how, and through whom this grace doth come to be, first, free to us, and secondly, unchangeable. This grace is free to us through conditions in another; that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

First, That it comes by way of covenant, contract, or bargain, though not personally with us, be pleased to consider these Scriptures, where it is said, Psal. lxxxix. 3, *I have made a covenant with my chosen: I have sworn unto David* my servant. And as for thee also, by the blood of thy covenant* (speaking of Christ) *have I sent forth the prisoners out of the pit wherein was no water*, Zech. ix. 11. Again, *Ye have sold yourselves for nought, and ye shall be redeemed without money*, Isa. lii. 3. Ezek. xxxiv. 23, 24. Chap. xxxvii. 24, 25. *Blessed be the Lord* (saith Zacharias) *for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant*, or bargain, Luke i. 68, 69, 70,

*The word *David* in this place signifieth Christ, as also in these other passages.

71. And if any should be offended with the plainness of these words, as some poor souls may be through ignorance, let them be pleased to read soberly the 49th chapter of the prophet Isaiah, from the 1st verse to the 12th, and there they may see that it runs as plain a bargain, as if two should be making a bargain between themselves, and concluding upon several conditions on both sides. But more of this hereafter.

Secondly, This covenant was made with one, not with many; and confirmed in the conditions of it with one, not with several. First, that the covenant was made with one, see Gal. iii. 16, *Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.* Ver. 17, *And this I say, that the covenant that was confirmed before of God in Christ, &c.* The covenant was made with the seed of Abraham, not the seeds, but the seed, which is the Lord Jesus Christ, our head and undertaker in the things concerning the covenant.

The condition was made with one, and also accomplished by him alone, and not by several; yet in the nature, and for the everlasting deliverance of many; even by one man, Jesus Christ, as is clear from Rom. v. 15, 16, 19, &c. and in Zech. ix. 11. the Lord saith to Christ, *As for thee also, by the blood of thy covenant,* or, as for thee whose covenant was by blood; that is, the condition of the covenant was, that thou shouldest spill thy blood; which having done in the account of God, he saith, I, according to my condition, have let go thy prisoners, or sent them out of the pit wherein was no water. Those Scriptures in Galatians iii. at the 16th and 17th verses that are above cited, are notable to our purpose; the 16th verse saith it was made with Christ, and the 17th saith it was also confirmed in or with God in him. Pray read and understand. *Now,* saith Paul, *the promises were not made unto seeds, as of many; but as of one. And to thy seed, which is Christ—The law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.* Not that the covenant was made with Abraham and Christ together, as two persons who were the undertakers of the same; the promise was made with or to Abraham afterwards; but the covenant with Christ before. Further, the covenant was not personally made with Abraham; no, nor with any of the fathers, so that they should

ſtand engaged to be the accompliſhers thereof, either in whole or in part; which is very clear.

1. Becauſe this covenant was not made with God and the creature; nor with another poor Adam, who only ſtood upon the ſtrength of his natural abilities; but this covenant was made with the ſecond perſon, with the eternal Word of God; with him who was every way as holy, as pure, as infinite, as powerful, and as everlaſting as God, Prov. xxii. 23—30. Zech. xiii. 7. Rev. i. 11—16. Iſa. ix. 6. Phil. ii. 6. Heb. i.

2. This covenant or bargain was made indeed and in truth before man was in being. God thought of the ſalvation of man before there was any tranſgreſſion of man; for then, I ſay, and not ſince then, was the covenant of grace made with the undertaker thereof; for all the other ſayings are to ſhew unto us that glorious plan and contrivance which was concluded on before time between the Father and the Son, which may very well be termed a truth from the word of God, if you conſider, firſt, that the Scripture doth declare that the price was agreed on by the Son before time; the promiſe was made to him by the Father, that he ſhould have his bargain before time; and the choice, who they were that ſhould be ſaved, was made before time, even before the world began.

Firſt. The price was agreed upon before the world began. Conſider the word which ſpeaketh of the price which was paid for ſinners, even the precious blood of Chriſt. It ſaith of him, *Verily he was fore-ordained before the foundation of the world, but was made manifeſt in theſe laſt times for you, who by him do believe, &c.* 1 Pet. i. 20, 21. Mark, it was fore-ordained or concluded on between the Father and Son before the world began.

Secondly. The promiſe from God to the Son was alſo made in the ſame manner; for the Apoſtle ſaith, with comfort to his ſoul, that he had *hope of eternal life, which God, who cannot lie, promiſed before the world began*, Tit. i. 2. which could be to none but the Mediator of the new covenant, becauſe there was none elſe to whom it ſhould be made but to him.

Thirdly. The choice was alſo made then, even before man had a being in the world, as is evident by the paſſage, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in*

Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Eph. i. 3, 4. Did I look upon it here to be necessary, I should shew you very largely and clearly, that God did not only make the covenant with Christ before the world began, and the conditions thereof; but I could also shew you that the very saints' qualifications, as part of the covenant, was then concluded on by the Father and the Son, according to these Scriptures, Eph. i. 3, 4. chap. ii. 10. and Rom. viii. 28. which it may be I may touch upon hereafter.

This covenant was not made with any of the fathers, neither in whole nor in part, as the undertakers thereof; for then it must be also concluded, that they are copartners with Christ in our salvation, and so that Christ is not the Mediator alone; but this would be blasphemy for any one to surmise. Therefore when thou readest of the new covenant in scripture, as though it was made with Adam, Noah, Abraham, or David, thou art to consider, first, that God spake to them in such a way, to shew or signify unto us how he did make the covenant, that he made with Christ before the world began, they being types of him. Secondly, that he thereby might let them understand that he was the same then as he is now, and now as he was then; and that then it was resolved on between his Son and himself, that in after ages his Son should, in their natures, from their loins, and for their sins, be born of a woman, hanged on the cross, &c. for them. For all along you may see, that when he speaketh to them of the new covenant, he mentions their seed, still aiming at Christ the seed of the woman, who was to break the serpent's head, Gen. iii. 15. Gen. xvii. Psalm lxxxvii. 36, *Now to Abraham and his seed were the promises made. His seed shall endure forever, and his throne as the days of heaven, &c.* still pointing to Christ. And thirdly, to stir up their faith and expectations to be constant to the end in waiting for that which he and his Son had concluded on before time, and what he had, since the conclusion, declared unto the world by the prophets. Fourthly, it appeareth that the heart of God was much delighted therein; for he was always, in every age, declaring that unto them which he had before prepared for them. O this good God of heaven!

Object. But you will say, perhaps, the scriptures say plainly, that the new covenant was and is made with believers, saying, *The days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers in the day in which I brought them out of the land of Egypt, &c.* Heb. viii. 10, 11, 12. Jer. xxxi. 33. So that it doth not run with Christ alone, but with believers also; *I will make a new covenant with the house of Israel and Judah, &c.*

Answ. First, It cannot be meant that the new covenant was made with Christ, and the house of Israel and Judah, as the undertakers thereof; for so it was made with Christ alone, having been made long before the house of Israel and Judah had a being, as I shewed before.

Answ. Secondly, These words here are spoken, first, to shew rather the end of the ceremonies, than the beginning and rise of the new covenant. The apostle is labouring to beat the Jews, to whom he wrote this epistle, off from the ceremonies of the law, the priests, altar, offerings, temple, &c. and to bring them to the right understanding of the thing and things that they held forth, which were to come, and to put an end to those. If it is a discourse that sheweth that the Son of God being come, there is an end put to the ceremonies, for they were to continue so long and no longer. That dispensation, saith the apostle, stood in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation; that is, until Christ did come. But Christ being come an high-priest of good things to come, puts an end to the ordinances of the Levitical priesthood. Read the 7th, 8th, 9th, 10th chapters of Hebrews, and you will find this true. So then, when he saith, *The days come in which I will make a new covenant*, it is rather to be meant a changing of the administration, a taking away the types, the shadows, the ceremonies from the house of Israel and Judah, and relieving them from these carnal ordinances, by the birth and death of Christ, and the offering of his body, whom the shadows and types did point out to be indeed the person whom God the Father had given for a ransom by covenant for the souls of the saints; and also to manifest the truth of that covenant which was made between the Father and the Son before the world began. For though the new covenant was made before time began, and all who were saved

were saved by virtue of it, yet it was never so clearly manifested as at the coming, death and resurrection of Christ; therefore the scripture saith, *He hath brought life and immortality to light through the gospel*, 2 Tim. i. 9, 10. *Who hath saved us, and called us with an holy calling, not according to our works of righteousness which we have done; but according to his own purpose and grace, which was given us in Christ before the world began* (there is the covenant;) *but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.* Therefore, I say, these words rather discover that the time was come to change the dispensation, to take away the type, and bring in the substance, so manifesting that more clearly which before lay hid in dark sayings and figures. And it is usual with God to speak in this manner.

Again, If at any time you find in the scripture that the covenant of works is spoken of as the first covenant that was manifested, and so before the second covenant; you must understand that it was so only as to manifestation; that is, it was first given to man, yet not made before that which was made with Christ. And indeed it was requisite that it should be given, or made known first, that thereby there might be a way made for the second, by its discovery of sin, and the sad state that man was in after the fall, by reason of that; and again, that the other might be made the more welcome to the sons of men. * In this did Christ in time most gloriously answer Adam, who was the figure of Christ (Rom. v.) as well as of other things; for as the first covenant was made with the first Adam, so was the second covenant made with the second; for these are and were the two great public persons, or representatives of the world, as to the first and second covenants; and therefore you find God speaking on this wise in scripture concerning the new covenant, *My covenant shall stand fast with him*, Psalm lxxxix. 28, 34, 35. This *him* is Christ, if you compare this with Luke i. 32. *My covenant will I not break*, namely, that which was made with him, nor alter the thing that is gone out of my mouth. *Once have I sworn by my holiness, that I will not lie unto David*,† to whom this was spoken fig-

* The second Adam was before the first, and also the second covenant before the first. this is a riddle.

† *David* here is to be understood as a type of Christ.

uratively in the perſon of Chriſt; for that was God's uſual way to ſpeak of the glorious things of the goſpel in the time of the law; as I ſaid before.

The conditions alſo were concluded on, and agreed to be fulfilled by him; as is clear, if you underſtand his ſaying in the xiith of St. John, 27th ver. where he foretelleth his death, and ſaith, *Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour; but for this cauſe came I* (into the world) *unto this hour.* As if he had ſaid, My buſineſs is now not to ſhrink from my ſufferings that are come upon me; for theſe are the things that are a great part of the conditions contracted in the covenant which ſtands between my Father and I; therefore, I ſhall not pray that this might be abſolutely removed from me: *For this cauſe came I into the world;* even this was the very term of the covenant. By this you may ſee we are under grace.

Now in a covenant there are theſe three things to be conſidered:

1. What it is that is covenanted for.

2. The conditions upon which the perſons who were concerned in it do agree.

3. If the conditions on both ſides be not according to the agreement fulfilled, then the covenant ſtandeth not, but is made void.

And this new covenant, in theſe particulars, is very exactly fulfilled and made out in Chriſt.

The thing or things covenanted for was the ſalvation of man, but made good in Chriſt. *The Son of Man came to ſeek and to ſave that which was loſt.* The Son of Man did not come to deſtroy men's lives, but to ſave them. I gave my life a ranſom for many. *And this is the Father's will* (or covenant) *which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.* John vi. 39.

As touching the conditions agreed on, they run thus:

1. On the Mediator's ſide, that he ſhould come into the world; and then on the Father's ſide, that he ſhould give him a body. This was one of the glorious conditions between the Father and Chriſt. *Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not:* that is, the old covenant muſt not ſtand, but give way to another ſacrifice which thou haſt prepared, which is the giving up my manhood to the ſtrokes of thy juſtice; *for*

a body haſt thou prepared me, Heb. x. 5. This doth prove us under grace.

2. On the Mediator's ſide, that he ſhould be put to death; and on God the Father's ſide, that he ſhould raiſe him up again. This was concluded on alſo to be done between God the Father, and his Son Jeſus Chriſt. On Chriſt's ſide, that he ſhould die to give the juſtice of the Father ſatisfaction, and ſo to take away the curſe that was due to wretched ſinners, by reaſon of our tranſgreſſions; and that God his Father, being every way fully and completely ſatisfied, ſhould by his mighty power revive and raiſe him up again. He hath brought again—*our Lord Jeſus*; that is, from death to life, *through* (the virtue or effectual ſatisfaction that he received from) *the blood* that was ſhed according to the terms *of the everlaſting covenant*, Heb. xiii. 20.

3. On the Mediator's ſide, that he ſhould be made a curſe; and on the Father's ſide, that through him ſinners ſhould be inheriters of the bleſſing. What wonderful love doth there appear by this in the heart of our Lord Jeſus, in ſuffering ſuch things for our poor bodies and ſouls! Gal. iii. 13, 14.

4. That on the Mediator's ſide, there ſhould be by him a victory over hell, death, the devil, and the curſe of the law; and on the Father's ſide, that theſe ſhould be communicated to ſinners, and they ſet at liberty thereby. Zech. ix. 10. *Turn you to the ſtrong hold*, ſaith God, *ye priſoners of hope; even to-day do I declare that I will render double unto thee.* Why ſo? It is becauſe of the blood of my Son's covenant, verſe 11. Which made Paul (though ſenſible of a body of death, and of the ſting that death ſtrikes into the ſouls of all thoſe that are found in their ſins) bold to ſay, *O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin*; and the terrible law of God doth aggravate and ſet it home with inſupportable torment and pain. But ſhall I be daunted at this? No, *I thank my God through Jeſus Chriſt that he hath given me the victory*; ſo that now, though I be a ſinner in myſelf, yet, by believing in Jeſus Chriſt, the Mediator of this new covenant, I triumph over the devil, ſin, death and hell; ſaying, Do not fear, my ſoul, ſeeing the victory is obtained over all my enemies through my Lord Jeſus, 1 Cor. xv. 55, 56, 57. This is the way to prove ourſelves under grace.

5. That on the Mediator's ſide he ſhould, by thus doing, bring in an everlaſting righteouſneſs for ſaints, Dan. ix. 24. And that the Father for this ſhould give them an everlaſting covenant kingdom, 1 Pet. i. 4. 2 Tim. iv. 18. Luke xxii. 28, 29.

* But in the next place, this was not all; that is, the covenant of grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jeſus Chriſt muſt be authorized to do what was concluded on touching this covenant by way of office. I ſhall therefore ſpeak a word or two alſo, touching the offices (at leaſt ſome of them) that Chriſt Jeſus did, and doth ſtill, execute as the Mediator of the new covenant, which alſo was typified by the Levitical law; for this is the way to prove that we are not under the law, but under grace.

His firſt office after the covenant was made and concluded upon was, that Jeſus ſhould become bound as a ſurety, and ſtand engaged upon oath to ſee that all the conditions of the covenant, that were concluded on between him and his Father, ſhould, according to the agreement, be accompliſhed by him. And ſecondly, that after that, he ſhould be the meſſenger from God to the world, to declare the mind of God, touching the tenor and nature of both the covenants, eſpecially the new one. The ſcripture ſaith, that Jeſus Chriſt was not only made a prieſt by an oath, but alſo a ſurety or bondſman; as in the viith of Heb. 21ſt and 22d verſes. In the 21ſt verſe he ſpeaks of the prieſthood of Chriſt, that it was with an oath; and ſaith in the 22d verſe, *By ſo much* (alſo) *was Jeſus made the ſurety of a better teſtament*, or covenant.

Now the covenant was not only made on Jeſus Chriſt's ſide with an oath, but alſo on God the Father's ſide, that it might be for the better ground of eſtabliſhment to all thoſe who are, or are to be, the children of promiſe. Methinks it is wonderful to conſider, that the God and Father of our ſouls, by Jeſus Chriſt, ſhould be ſo bent upon the ſalvation of ſinners, that he would covenant with his Son Jeſus for the ſecurity of them; and alſo that there ſhould paſs an oath on both ſides, for the confirmation of their reſolution to do good: as if the Lord had ſaid, My Son, thou and I have here made a covenant, that I, on my part,

* Chriſt was put into office by the Father, to do all things contained in the new covenant.

ſhall do thus and thus; and that thou on thy part ſhouldeſt do ſo and ſo: now that we may give theſe ſouls the beſt ground of comfort that may be, there ſhall paſs an oath on both ſides, that our children may ſee that we do indeed love them. *Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel,* (in making the covenant) *confirmed it by an oath; that we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us.* Heb. vi. 13—18. Heb. vii. 21. Obſerve, the ſixth chapter ſaith, God confirmed his part by an oath; and the ſeventh ſaith, Chriſt was made, or ſet into his office, alſo by an oath. Again, *Once* (ſaith God) *have I ſworn by my holineſs, that I will not lie unto David,* Pſalm lxxxix. 34, 35. *nor alter the thing that is gone out of my mouth*; as was before cited.

Herein you may ſee, that God and Chriſt were in good earneſt about the ſalvation of ſinners; for ſo ſoon as ever the covenant was made, the next thing was, who ſhould be bound to ſee all thoſe things fulfilled which were conditional between the Father and the Son. The angels could have no hand in it; the world could not do it; the devils had rather ſee them damned, than wiſh them the leaſt good. Thus Chriſt looked, and there was none to help; though the burden lay ever ſo heavy upon his ſhoulder, he muſt bear it himſelf; for there was none beſides himſelf to uphold, or ſo much as to ſtep in to be bound to ſee the conditions before mentioned fulfilled, neither in whole nor in part, Iſa. lxiii. 1—6. So that he muſt not only be him with whom the covenant was made, but he muſt alſo become the bondſman or ſurety thereof; and ſo ſtand bound to ſee that all and every particular thing conditioned for ſhould be, both in manner and matter, at the time and place, according to the agreement, duly and orderly fulfilled. Is not this grace?

Now, as touching the nature of a ſurety, and his work, in ſome things it is well known to moſt men, therefore I ſhall be very brief upon it.

Firſt, You know a ſurety is at the bargain making; and ſo was Chriſt, *Then was I by him*, Prov. viii. 30.

Secondly, A ſurety muſt conſent to the terms of the agreement or covenant; and ſo did Chriſt Jeſus.

Now that which he did engage ſhould be done for ſinners, according to the terms of the covenant, was this.

1. That there ſhould be a complete ſatisfaction given to God for the ſins of the world; for that was one great thing that was agreed upon, when the covenant was made, Heb. x. 5.

2. That Jeſus Chriſt ſhould, as aforeſaid, bring in an everlaſting righteouſneſs to clothe (his body) the ſaints with, Dan. ix. 24, 25. Here is grace.

3. That he would take his charge to ſee all thoſe forth coming without ſpot or wrinkle, at the day of his glorious appearing from heaven to judgment, and to acquit them before the judgment ſeat.

Thirdly, In the work of a ſurety, there is required by the creditor that the ſurety ſhould ſtand to what he is bound; and on the ſurety's part, there is a conſenting thereto.

1. The creditor looks, that in caſe the debtor proves a bankrupt, that then the ſurety ſhould engage the payment. Is not this grace?

2. The creditor looks that the ſurety ſhould be an able man; now our ſurety was and is, in this reſpect, very ſuitable, for he is *heir of all things*.

3. The creditor appoints the day, and alſo looks that the covenant ſhould be kept, and the debt paid according to the time appointed; and it is required of ſureties (as well as ſtewards) that they be found faithful, namely, to pay the debt according to the bargain; and therefore it is ſaid, *When the fulneſs of the time was come, God ſent forth his Son, made under the law, to redeem them that were under the law*, (according to the ſuretyſhip,) Gal. iv. 4, 5. Thus comes grace to ſaints.

4. The creditor looks that his money ſhould be brought into his houſe, to his own habitation. Jeſus, our ſurety, in this alſo is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itſelf, which is God's dwelling place, to render the value and price that was agreed upon for the ſalvation of ſinners. But I ſhall ſpeak more of this in another head; therefore I paſs it.

Fourthly, If the ſurety ſtands bound, the debtor is at liberty, and if the law does iſſue out any proceſs to take any, it will be the ſurety;* and O! how wonderful true was

* Though the debtor, together with the ſurety, is liable to pay the debt by the law of man, yet Chriſt our ſurety only by the covenant of grace.

this accomplished, in that when Christ our surety came down from heaven, God's law did so seize upon the Lord Jesus, and so cruelly handle him, and was so exact upon him, that it would never let him alone, until it had accused him, and condemned him, executed him, and drew his very blood out of his precious heart and side; nay, and more than this too, as I shall shew hereafter.

Secondly, In the next place, after that Jesus Christ had stood bound, and was become our surety in things pertaining to this covenant, his next office was, to be the messenger of God touching his mind, and the tenor of the covenant, to the guilty world; and this did the prophet foresee long before, when he saith, *Behold, I will send my messenger, and he shall prepare the way before me*, (speaking of John the Baptist;) and then he speaketh of Christ to the people, saying, *And the Lord, whom ye seek, shall suddenly come to his temple:* Who is he? *Even the messenger of the covenant, whom ye delight in*, (that is, Christ:) *behold, he shall come, saith the Lord of hosts*, Mal. iii. 1.

Now the covenant made before between the Father and the Son, and Jesus Christ becoming bound to see all the conditions fulfilled; this being done, he comes down from heaven to earth, to declare to the world what God the Father and he had concluded on before, and what was the mind of the Father towards the world, concerning the salvation of their souls. And indeed, who could better come on such an errand than he that stood by when the covenant was made? than he that shook hands with the Father in making the covenant? than he that was become a surety in the behalf of poor sinners, according to the terms of this covenant?

Now, you know, a messenger commonly when he cometh, doth bring some errand to them to whom he is sent, either of what is done for them, or what they would have them, whom they send unto, do for them. Now what a glorious message was that which our Lord Jesus Christ came down from heaven to declare unto poor sinners, and that from God his Father! I say, how glorious was it! and how sweet it is to you that have seen yourselves lost by nature! and it will also appear a glorious one to you, who are seeking after Jesus Christ, if you do but consider these following things about which he was sent.

1. Jesus Christ was sent from heaven, to declare unto the world, from God the Father, that he was wonderfully filled with love to poor sinners. First, In that he would forgive their sins. Secondly, In that he would save their souls. Thirdly, In that he would make them heirs of his glory. *For God so loved the world, that he gave his only begotten Son. For God sent not his Son into the world to condemn the world; but that the world through him might be saved,* John iii. 16, 17.

2. God sent Jesus Christ to tell the guilty world, that he would do this for poor sinners, and yet do his justice no wrong; and that was to be done by Jesus Christ his dying an accursed death in the room of poor sinners, to satisfy justice, and make way for mercy; to take away the stumbling-blocks, and set open heaven's gates; to overcome Satan, and break off from sinners his chains; Luke iv. 18. to set open the prison doors, and to let the prisoners go free, Isa. lxi. 1, 2, 3. And this was the message that Christ was to deliver to the world by commandment from his Father; and this he told us when he came on his errand; for he saith, *I lay down my life for my sheep—no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father,* John x. 15—18. even this commandment hath my Father given me, that I should both do this thing, and also tell it unto you.

3. He was sent not only as a messenger to declare his Father's love, but also how dearly he himself loved sinners, what a heart he had to do them good; for he saith, *All that the Father giveth me shall come to me; and* (let me tell you my heart too, saith Christ) *he that cometh to me I will in no wise cast out.* As my Father is willing to give you unto me, even so am I as willing to receive you. As my Father is willing to give you heaven, so am I willing to make you fit for it, by washing you with my own blood. I lay down my life, that you might have life; and this I was sent to tell you from my Father.

4. His message was further, to tell them how and which way they should enjoy all these glorious benefits; also by laying down motives to stir them up to accept of the benefits. The way is laid down in John iii. 14, 15. where Christ saith, *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;* (or caused to be hanged on

the cross, and die the death) *that whosoever believeth in him should not perish, but have eternal life.* The way, therefore, that thou shalt have the benefit and comfort of that which my Father and I have covenanted for thee, I am come down from heaven to earth on purpose to give thee intelligence of. Know, therefore, that as I have been born of a woman, and have taken this body upon me, it is on purpose that I might offer it upon the cross a sacrifice to God, to give him satisfaction for thy sins, and that his mercy may be extended to thy soul, without any wrong to justice; and this thou art to believe, and not in the mere notion, but with thy whole soul. Now the motives are many. First, If they do not leave their sins, and come to Jesus Christ, that their sins may be washed away by his blood, they are sure to be damned in hell; for the law hath condemned them already, John iii. 18, 19. Secondly, But if they do come, they shall have the bosom of Christ to lie in, the kingdom of heaven to dwell in, the angels and saints for their companions, shall shine there like the sun, shall be there forever, shall sit upon the throne of judgment, &c. Here is grace.

If I had but time to speak fully of all things that I could speak to, from these two heavenly truths, and to make application thereof, surely, with the blessing of God, I think it might persuade some poor wretch to lay down his arms that he hath taken up in defiance against God, and is marching to destruction; I say, methinks it should stop them, and make them willing to look back, and accept of salvation for their poor condemned souls, before God's eternal vengeance is executed upon them. O, therefore, you that are upon this march, I beseech you consider a little! What! shall Christ become a servant for you? and will you be drudges for the devil? Shall Christ covenant with God for the salvation of sinners? and shall sinners covenant with hell, death, and the devil, for the damnation of their souls? Shall Christ come down from heaven to earth to declare this to sinners? and shall sinners stop their ears against these good tidings? Will you not hear the errand of Christ, although he telleth you tidings of peace and salvation? How if he had come, having taken a command from his Father to damn you, and to send you to dwell with devils in hell? Sinners, hear this message; he speaketh no harm, his words are eternal life; all men that

give ear unto them, have eternal advantage by them; advantage, I say, that never hath an end.

Besides, do but consider these two things; it is like they may have some sway upon thy soul.

1. When he came on his message, he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them; I say, with tears in his eyes. And when he came near the city, (with the message of peace) beholding the hardness of their hearts, he wept over it, and took up a lamentation over it; because he saw they rejected his mercy, which was tidings of peace. I say, wilt thou then slight a weeping Jesus, one that so loveth thy soul, that rather than he will lose thee, he will with tears persuade thee.

2. Not only so, but also when he came, he came all on a gore of blood, to proffer mercy to thee, to shew thee still how dearly he did love thee; as if he had said, Sinner, here is mercy for thee; but behold my bloody sweat, my bloody wounds, my accursed death; behold, and see what danger I have gone through to come unto thy soul. I am come indeed unto thee, and do bring thee tidings of salvation, but it cost me my heart's blood before I could come at thee, to give thee the fruits of my everlasting love.

Thus have I spoken something concerning Christ's being the messenger of the new covenant; but because I am not willing to cut too short what shall come after, I shall pass by these things, not half touched, and come to the other which I promised; which was to shew you that as there were Levitical ceremonies, in or belonging to the first covenant, so these types or levitical ceremonies did represent the glorious things of the new covenant. In those ceremonies, you read of a sacrifice; of a priest to offer up the sacrifice; the place where and the manner how he was to offer it; of which I shall speak something.

As touching the sacrifice, you find that it was not to be offered up of all kinds of beasts; as lions, bears, wolves, tygers, dragons, serpents, &c. To signify, that not all kind of creatures that had sinned, as devils, the fallen angels, should be saved: But the sacrifice was to be taken out of some kind of beasts and birds; to signify, that some kind of God's creatures that had sinned, he would be pleased to reconcile them to himself again; as poor fallen man and woman, those miserable creatures, God, the God of heaven,

had a kind look for after their fall: but not for the curſed devils, though more noble creatures by creation than we. Here is grace.

Now, though theſe ſacrifices were offered, yet they were not offered to the end they ſhould make the comers thereunto or offerers thereof perfect: but theſe things were to repreſent to the world, what God had in after ages to do; which was even the ſalvation of his creatures, by that offering of the body of Jeſus Chriſt, of which theſe were a ſhadow and a type for the accompliſhing of the ſecond covenant. For Chriſt was by covenant to offer a ſacrifice, and that an effectual one too, if he intended the ſalvation of ſinners: *A body haſt thou prepared me; lo I come to do thy will.* Heb. x.

I ſhall therefore ſhew you, firſt, what was expected of God in the ſacrifice, in the type, and then ſhew you how it was anſwered in the anti-type. Secondly, I ſhall ſhew you the manner of the offering of the type; and as anſwerable thereto, ſhew you the fitneſs of the ſacrifice of the body of Chriſt, by way of anſwering ſome queſtions.

For the firſt.

1. God did expect that ſacrifice which he himſelf had appointed, and not another; to ſignify that none would ſerve his end, but the body and ſoul of his appointed Chriſt, the Mediator of the new covenant, John i. 29.

2. This ſacrifice muſt not be lame nor deformed; it muſt have no ſcar, ſpot, or blemiſh; to ſignify that Chriſt Jeſus was to be a complete ſacrifice by covenant, 1 Pet. i. 29.

3. This ſacrifice was to be taken out of the flock or herd; to ſignify that Jeſus Chriſt was to come out of the race of mankind, according to the covenant, Heb. x. 1.

Secondly, As to the manner of this ſacrifice.

1. The ſacrifice, before it was offered, was to have the ſins of the children of Iſrael confeſſed over it; to ſignify that Jeſus Chriſt muſt, (Iſa. liii. 4, 5, 6, 7. 1 Pet. ii. 24.) bear the ſins of all his children by covenant, Zech. ix. 10, 11.

2. It muſt be had to the place appointed, namely, without the camp of Iſrael; to ſignify that Jeſus Chriſt muſt be led to mount Calvary, Luke xxiii. 33.

3. The ſacrifice was to be killed there, to ſignify that Jeſus Chriſt muſt bleed and ſuffer without the city of Jeruſalem for our ſalvation.

4. The sacrifice must not only have its life taken away, but also some of its flesh burned upon the altar; to signify that Jesus Christ was not only to die a natural death, but also that he should undergo the pains and torments due to sinners.

5. Sometimes there must be a living offering, and a dead offering; as the goat that was killed, and the scape goat; the dead bird, and the living bird, Levit. xiv. 3, 4, 5, 6. to signify that Jesus Christ must die, and come to life again.

6. The goat that was to die was to be the sin-offering; that is, to be offered as the rest of the sin-offerings were, to make an atonement as a type; and the other goat was to have all the sins of the children of Israel confessed over him, Levit. xvi. from the 7th verse to the 22d. and then to be let go into the wilderness, never to be caught again; to signify that Christ's death was to make satisfaction for sin; and his coming to life again, was to bring in everlasting justification from the power, curse, and destroying nature of sin, Rom. iv. 25.

7. The scape-goat was to be carried by a fit man into the wilderness; to signify that Jesus Christ should be both fit and able to carry our sins quite away from us, that they should never be laid to our charge again. Here is grace.

8. The sacrifices under the law, commonly part of them must be eaten, Exod. xii. 5—11. to signify, that they that are saved should spiritually feed on the body and blood of Jesus Christ, or else they have no life by him, John vi. 51, 52, 53.

9. The sacrifice must be eaten with unleavened bread; to signify that they who love their sin, that devilish leaven of wickedness, do not feed upon Jesus Christ.

Now of what has been spoken this is the sum: That there is a sacrifice under the new covenant, as there were sacrifices under the old; and that this sacrifice did every way answer that, or those. Indeed, they did but suffer for sin in appearance, but he in reality; they as the shadow, but he as the substance. O! when Jesus Christ did come to make himself a sacrifice, or to offer himself for sin, you may understand that our sins were indeed charged to purpose upon him. And how they scared his soul, how they

brake his body! insomuch that they made the blood run down his blessed face, and from his precious side; therefore thou must understand these following things. First, that Jesus Christ by covenant did die for sin. Secondly, that his death was not a mere natural death, but a cursed death; even such a one as men undergo from God for their sins (though he himself had none) even such a death, as to endure the very pains and torments of hell. O sad pains, and inexpressible torments, that this our sacrifice for sin underwent! The pains of his body were not all: no, but his soul was made an offering, as well as his body; yet all but one sacrifice, Isa. liii.* to signify that the suffering of Christ was not only a bodily suffering, but a soul suffering; not only to suffer what man could inflict upon him, but also to suffer soul torments that none but God can inflict, or suffer to be inflicted upon him. O the torments of his soul! they were torments indeed; his soul was that which felt the wrath of God. *My soul*, saith he, *is exceeding sorrowful, even unto death*, Matt. xxvi. 38. *My soul is troubled; and, what shall I say?* John xii. 27. The rock was not so rent, as was his soul; there was not such a terrible darkness on the face of the earth then, as there was on his precious soul. O the torments of hell, and the eclipsing of the divine smiles of God, were both upon him at once; the devils assailing him, and God forsaking him, and all at once. *My God, my God*, saith he, *why hast thou forsaken me?* Matt. xxvii. 46. now in my greatest extremity; now sin is laid upon me, the curse takes hold on me, the pains of hell are clasped about me, and thou hast forsaken me. Sinners, this was not done in pretence, but in reality; not in shew, but in very deed; otherwise Christ had dissembled, and had not spoken the truth: but the truth of it his bloody sweat declares, and his mighty cries testify the things he suffered. Nay, I must say thus much, that all the damned souls in hell, with all their damnations, did never yet feel that torment and pain, that the blessed Jesus did in a little time.† Sinner, Canst thou read that Jesus Christ was made an

* As Christ did not suffer in his body without suffering in soul, nor yet in soul without his suffering in body; it was because not the body without the soul, but both the body and soul of the saints should be forever saved.

† Jesus Christ being God as well as man it gave an infinite value to his sufferings. "As he comprised in his divine nature an infinite quan-

offering for sin, and yet go on in sin? Canst thou hear that the load of thy sins broke the very heart of Christ, and spilt his precious blood, and canst thou find in thy heart to labour to lay more sins upon him? Canst thou hear that he suffered the pains, the fiery flames of hell, and canst thou find in thy heart to add to his groans, by slighting his sufferings? O hard-hearted wretch! how canst thou deal so unkindly with such a sweet Lord Jesus?

Quest. But why did Christ offer himself in sacrifice?

Answ. That thou shouldest not dwell with devils.

Quest. But why did he spill his precious blood?

Answ. That thou mightest have the joys of heaven.

Quest. But why did he suffer the pains of hell?

Answ. That thou mightest not suffer them with the devils and damned souls.

Quest. But could not we have been saved if Christ had not died for us?

Answ. No; for without shedding of blood there is no remission. Besides, there was no death that could satisfy God's justice but his, which is evident; because there was none in a capacity to die, or that was able to answer an infinite God by his so suffering, but him.

Quest. But why did God let him die?

Answ. He standing in the room of sinners, and that in their names and natures, God's justice must fall upon him; for God's justice takes vengeance for sin, wheresoever he finds it, though it be on his dear Son; nay, God favoured his Son no more, finding our sins upon him, than he would have favoured any of us. For, should we have died? so did he. Should we have been made a curse? so was he. Should we have undergone the pains of hell? so did he.

Quest. But did he indeed suffer the torments of hell?

Answ. Yes, and that in such an horrible way too, that it is unspeakable.

Quest. Could he not have suffered without his so suffering? Would not his dying only a natural death have served the purpose?

Answ. No, in no wise. The sins for which he suffered called for the torments of hell; the condition in which he died called for them. For Christ did not die as a saint;

tity of existence, he could in a limited time endure a punishment which to a creature would be endless. This does not imply that the divine nature suffered. This was impossible."

but, standing as the mediator between his Father and sinners, having engaged to magnify and make honourable the law which sinners had dishonoured by their rebellion, *to make reconciliation for iniquity, and to bring in everlasting righteousness*, it was necessary that he should suffer what they deserved. Therefore Paul says to believers, *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree.* The law to which Christ was subjected called for these sufferings; the nature of God's justice could not abate him any thing; the death which he was to suffer had not lost its sting. All these being put together do irresistibly declare unto us, that he, as a sacrifice, did suffer the torments of hell.

Secondly, Had he not died and suffered the accursed death, the covenant had been made void, and his suretyship would have been forfeited, and besides this, the world damned in the flames of hell fire; therefore his being a sacrifice was one part of the covenant, for the term of the covenant was, that he should spill his blood. O blessed Jesus! O blessed grace!

Quest. But why then is his death so slighted by some?

Answ. Because they are enemies to him, either through ignorance or presumption; either for want of knowledge, or out of malice: for surely did they love him, or believe in him, they could not but break and bleed at heart to think of him, Zech. xii. 10, 11.

Thus, passing this, I shall now speak something of Christ's priestly office. But by the way, if any should think that I do here spin my thread too long, in distinguishing his priestly office from his being a sacrifice, they supposing that for Christ to be a priest and a sacrifice is all one and the same thing, because they have not thought on it so well as they should; I answer, that as he was a sacrifice, he was passive, Isa. liii. that is, led or had away as a lamb to his sufferings: but as a priest, he was active; that is, he did willingly and freely give up his body to be a sacrifice. *He hath given his life a ransom for many.* These thoughts being with some weight and clearness on my spirit, I lay them down in two particular heads. And therefore,

The second thing that I would speak something to is this; that as there were priests under the first covenant, so there is a priest under this, belonging to the new covenant, a high

priest, the chief priest: for it is said, *Having an high priest over the house of God*, Heb. x 21. iii. 1. v. 5, 10. vii. 24, 25, 26. viii. 1, 4.

Now the things that I shall treat upon are these: first. I shall shew you the qualifications required of a priest under the law; secondly, his office; and thirdly. how Jesus Christ did according to what was signified by those under the law; how he answered the types, and where he went beyond them.

For his qualifications.

First, They must be called thereto of God; *no man taketh this honour unto himself, but he that is called of God, as was Aaron*, Heb. v. 4. Now Aaron's being called of God to be a priest, signifies, that Jesus Christ is a priest of God's appointment, one that God hath chosen, approves of, and hath set on work; *called of God an high priest*, &c. ver. 10.

Secondly, The priests under the law must be men complete, not deformed. Speak unto Aaron, said God to Moses, saying, *Whosoever he be of thy seed, in their generations, that hath any blemish, let him not approach to offer the bread of his God: for whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed*, &c: *no man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God*, Lev. xxi. 17—21. What doth all this signify, but that, in the first place, he must not be lame, to signify he must not go haltingly about the work of our salvation. 2. He must not be blind, to signify that he must not go ignorantly to work, but he must be quick of understanding in the things of God. 3. He must not be scabbed, to signify, that the priest must not be corrupt or filthy in his office. 4. In a word, he must be every way complete, to signify to us, that Jesus Christ was to be and is most complete and perfect every way, an acceptable high priest in things pertaining to God, in reference to his second covenant.

Thirdly, The priests under the law were not to be hard-hearted, but pitiful and compassionate, willing and ready, with abundance of bowels, to offer for the people, and to make an atonement for them, Heb. v. 1, 2. to signify, that

Jeſus Chriſt ſhould be a tender-hearted high prieſt, able and willing to ſympathize, and be affected with the infirmities of others, to pray for them, and to offer up for them his precious blood; he muſt be one who can have compaſſion on poor ignorant ſouls, and on them that are out of the way, to recover them, and to ſet them in ſafety, Heb. iv. 15. and that he might thus do, he muſt be a man that had experience of the diſadvantage that infirmity and ſin brought unto theſe poor creatures, Heb. ii. 17.

Fourthly, The high prieſts under the law were not to be ſhy or fearful, in caſe there were any that had the plague or leproſy, ſcab or blotches; but muſt go to them, look on them, and offer for them, (Lev. xiii read the whole chapter;) all which is to ſignify, that Jeſus Chriſt ſhould not refuſe to take notice of the ſeveral infirmities of the pooreſt people; but to teach them, and to ſee that none of them be loſt, by reaſon of their infirmity, for want of looking to or attending on. This privilege alſo have we under this ſecond covenant. This is the way to make grace ſhine.

Fifthly, The high prieſts under the law were to be anointed with very excellent oil, compounded by art, (Exod. xxix. 7. xxx. 30.) to ſignify, that Jeſus Chriſt, the high prieſt of this new covenant, ſhould be in a moſt eminent way anointed to his prieſtly office by the Holy Spirit of the Lord.

Sixthly, The prieſt's food and livelihood in the time of his miniſtry was to be the conſecrated and holy things, Exod. xxix 33. to ſignify, that it is the very meat and drink of Jeſus Chriſt to do his prieſtly office, and to ſave and preſerve his poor tempted and afflicted ſaints. O what a new covenant high prieſt have we!

Seventhly, The prieſts under the law were to be waſhed with water, Exod. xxix. 4. to ſignify that Jeſus Chriſt ſhould not go about the work of his prieſtly office with the filth of ſin upon him, but was without ſin to appear as our high prieſt in the preſence of his Father, to execute his prieſtly office there to our advantage. *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens*, Heb. vii. 26.

Eighthly, The high prieſts under the law, before they went into the holy place, were to be clothed with a curious garment, a breaſtplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle, and theſe were to be

made of gold, and blue, and purple, and scarlet, and fine linen; and in his garment and glorious ornaments, there must be precious stones, and on those stones there must be written the names of the children of Israel, (read the xxviiith of Exodus;) and all this was to signify what a glorious high priest Jesus Christ should be; and that in the righteousness of God he should appear before him as our high priest, to offer up the sacrifice that was to be offered for our salvation, to God his Father.

Now I shall speak to his office. The office of the high priest in general was two fold. First, To offer sacrifice without the camp. Secondly, To bring it within the vail, that is, into the holiest of all, which represented our heaven.

First, It was the office of the priest to offer the sacrifice, and so did Jesus Christ; he offered his own body and soul in sacrifice. I say, HE OFFERED it, and not another, as it is written, *No man taketh my life from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again*, John x. 18. And again it is said, *After he had offered one sacrifice for sins, forever sat down on the right hand of God*, Heb. x. 12.

Secondly, The priests under the law must offer up the sacrifice that God hath appointed, and none else, a complete one, without any blemish. Thus did our high priest, who said, *Sacrifice and offering thou wouldest not, but a body hast thou prepared me*, and that I will offer, Heb. x. 12.

Thirdly, The priest was to take of the ashes of the sacrifice, and lay them in a clean place. This signifies, that the body of Jesus, after it had been offered, should be laid in Joseph's sepulchre, as in a clean place, where never any man before was laid, Lev. vi. 11. compared with John xix. 41, 42.

This being one part of his office, when this was done, in the next place he was to put on the glorious garment, when he was to go into the holiest, and take of the blood, and carry it thither, &c.; he was to put on the holy garment, which signifieth the righteousness of Jesus Christ.

Secondly, He was in this holy garment, which hath in it the stones, and in the stones the names of the twelve tribes of the children of Israel, to appear in the holy places, Exod. xxviii. *And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone,*

according to their birth, ver. 9, 10. This was to signify, that when Jesus Christ was to enter into the holiest, he was to bear the names of his elect in the tables of his heart, before the throne of God, and the mercy-seat, Heb. xii. 23.

Thirdly, With this he was to take off the blood of the sacrifices, and carry it into the holiest of all, which was a type of heaven, and there was he to sprinkle the mercy-seat. This was to be done by the high priest only, to signify, that none but Jesus Christ must have this office and privilege to be the people's high priest to offer for them. *But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people*, Heb. ix. 7.

Fourthly, He was there to make an atonement for the people with the blood, sprinkling it upon the mercy seat: but this must be done with much incense. *And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy-seat*, Lev. xvi. 11—14. Now, this was for the priest and the people; all which doth signify, that Jesus Christ was, after his death, to go into heaven itself, of which this holy place was a figure, Heb. ix. and there to carry the sacrifice that he offered upon the cross into the presence of God, to obtain mercy for the people in the way of justice. And in that he is said to have his hands full of sweet incense, it signifies, that Jesus Christ was to offer up his sacrifice in the presence of his Father, in a way of intercession and prayers.

The office of the priest was to carry the blood into the holy place, and there to present it before the mercy-seat,

with his heart full of intercessions for the people for whom he was a priest, Luke i. 8—11. This is Jesus Christ's work now in the kingdom of glory, to plead his own blood; the nature and virtue of which is a perpetual intercession to the God of mercy, on the behalf of us poor miserable sinners, Heb. vii. 24, 25.

Now in the intercession of this Jesus, which is part of his priestly office, there are these things to be considered for our comfort.

First, There is a pleading of the virtue of his blood. for them that are already come in; that they may be kept from the evils of heresies, delusions, temptations, pleasures, profits, or any thing of this world, which may be too hard for them. Father, *I pray not that thou shouldest take them out of the world,* (saith Christ,) *but that thou shouldest keep them from the evil,* John xvii. 15.

Secondly, In case the devil should aspire into the presence of God, to accuse any of the poor saints, and to plead their backslidings against them, as he will do if he can; then there is Jesus, our Lord Jesus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood, not only for the great and general satisfaction that he gave when he was on the cross, but also the virtue that is in it now, for the cleansing, and fresh purging of his poor saints, under their several temptations and infirmities; as saith the apostle, *For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life;* that is, by his intercession, Rom. v. 10.

Thirdly, The maintaining of grace also is by Jesus Christ's intercession, being the second part of his priestly office. O! had we not a Jesus at the right hand of God, making intercession for us, and to convey fresh supplies of grace unto us, through the virtue of his blood, being pleaded at God's right hand, how soon would it be with us as it is with those for whom he prays not at all! John xvii. 9. But the reason why thou standest while others fall, the reason why thou goest through the many temptations of the world, and shakest them off from thee, while others are ensnared and entangled therein, is because thou hast an interceding Jesus. *I have prayed for thee,* (saith he) *that thy faith fail not,* Luke xxii. 32.

Fourthly, It is partly by the virtue of Christ's intercession that the elect are brought in: there are many that are to come to Christ, who are not yet brought in to Christ; and it is one part of his work to pray for their salvation too; *Neither pray I for these alone, but for all those that shall believe* (though as yet they do not believe) *on me* (but that they may believe) *through their word*, John xvii. 20. And let me tell thee, soul, for thy comfort, who art coming in to Christ, panting and sighing as if thy heart would break, let me tell thee, soul, thou would never have come to Christ, if he had not first, by the virtue of his blood and intercession, sent into thy heart an earnest desire after Christ; let me tell thee also, that it is his business to make intercession for thee, not only that thou mightest come in, but that thou mightest be preserved when thou art come in. Compare Heb. vii. 25. Rom. viii. 33, 34, 35, &c.

Fifthly, It is by the intercession of Christ, that the infirmities of the saints in their holy duties are forgiven. Alas! if it was not for the priestly office of Christ Jesus, the prayers, alms, and other duties of the saints, might be rejected, because of the sin that is in them; but Jesus being our high priest, he is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his own perfections; and therefore it is, that there is an answer given to the saints' prayers, and also acceptance of their holy duties, Rev. viii. 3, 4. *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God? And for this cause he is the Mediator of the New Testament* (or covenant) *that by means of death, for the redemption of the transgressions that were under the first testament, they which are called* (notwithstanding all their sins) *might receive the promise of eternal inheritance*, Heb. ix. 11—15.

The third thing now to be spoken to, is to shew where and how Jesus Christ out-went and goes beyond these priests

in all their qualifications and offices for the comfort of poor saints.

1. They that were called to the priesthood under the law, were but men; but he is both God and man, Heb. vii. 28, 3.

2. Their qualifications were in them in a very scanty way; but Jesus was every way qualified in an infinite and full way.

3. They were consecrated but for a time, Heb vii. 23, but he for evermore, ver. 24.

They were made without an oath, ver. 20, 21, but he with an oath.

5. They as servants; but he as a Son, Heb. iii. 6.

6. Their garments were such as could be made with hands, Ezek. xxviii. but his the very righteousness of God, Rom. iii. 22.

7. Their offerings were the body and blood of beasts, and such like, Phil. iii. 1. but his offering was his own body and soul, Heb. ix. 12, 13. chap. x. 4, 5. Isa. liii. 10. Heb. x. 5.

8. Those were at best but a shadow or type, ver. 1. but he the very substance and end of all those ceremonies, Heb. ix. 10, 11.

9 Their holy place was made by hands, Heb. ix. 24, but his, or that which Jesus is entered into, is heaven itself, Heb. v. 2, 3.

10. When they went to offer their sacrifice, they were forced to offer for themselves, as men compassed about with infirmity, Heb. vii. 26, but he holy and harmless, Heb. x. 11. who never committed the least transgression, Heb. vii. 26.

11. They, when they went in to offer, did it standing, Heb. x. to signify, that God had no satisfaction therein; but he, *When he had offered one sacrifice for sin, forever sat down on the right hand of God*, Jer. xii. to signify, that God was very well pleased with his offering.

12. They offered oftentimes the same sacrifices, that could never take away sin; but he by one offering hath perfected for ever them that are sanctified, Heb. x. 11, 14.

13. Their sacrifices at the best could but serve for the cleansing of the flesh, Heb. ix. 13, but his for cleansing both body and soul. The blood of Jesus Christ doth purge the conscience from dead works to live a holy life, ver. 14.

14. Those high priests could not offer but once a year in the holiest of all, ver. 7. but our high priest ever liveth to make intercession for us, Heb. vii. 24, 25.

15. Those high priests, notwithstanding they were priests, were not always to wear their holy garments; but Jesus never puts them off of him, but is in them always.

16. Those high priests could not stand against death, Heb. vii. 23. but our high priest hath vanquished and overcome that cruel enemy of ours, Heb. ii. 15. and brought life and immortality to light, through the glorious gospel, 2 Tim. i. 10.

17. Those high priests were not able to save themselves; but Christ is able to save himself, and all that come to God by him, Heb. vii. 25.

18. Those high priests' blood could not do away sin; but the blood of Jesus Christ, who is our high priest, cleanseth us from all sin, 1 John i. 7.

19. Those high priests sometimes by sin, caused God to reject their sacrifices; but this high priest doth always the things that please him.

20. Those high priests could never convey the Spirit by virtue of their sacrifices or office; but this high priest, our Lord Jesus, he can and doth bestow all the gifts and graces that are given to the sons of men.

21. Those high priests could never by their sacrifices bring the soul of any sinner to glory by virtue of itself; but Jesus hath by one offering (as I said before) perfected forever those that he died for. Thus in brief I have shewn in some particulars, how, and wherein Jesus our high priest doth go beyond those high priests; and many more might be mentioned, but I forbear.

A fifth office of Christ in reference to the second covenant was, that he should be the forerunner to heaven before his saints, that were to follow after. First, he strikes hands in the covenant. Secondly, he stands bound as a surety, to see every thing in the covenant accomplished, that was to be done on his part; then he brings the message from heaven to the world; and before he goeth back, he offereth himself for the same sins that he agreed to suffer for; and as soon as this was done, he goeth in haste to heaven again; not only to exercise the second part of his priestly office, but as our forerunner, to take possession for us, even into heaven itself, as you may see, Heb. vi. 20, where it is said, *whither the forerunner is for us entered.*

1. He is run before to open heaven's gates: Be ye open, ye everlaſting doors, that the King of Glory may enter in.

2. He is run before to take poſſeſſion of glory in our nature for us.

3. He is run before to prepare us our places againſt we come after. *I go to prepare a place for you,* John xiv. , 2, 3.

4. He is run thither to make the way eaſy, having firſt trodden the path himſelf.

5. He is run thither to receive gifts for us. All ſpiritual and heavenly gifts had been kept from us, had not Chriſt, as ſoon as the time appointed was come run back to the kingdom of glory to receive them for us. But I cannot ſtand to enlarge upon theſe glorious things; the Lord enlarge them upon your hearts by meditation.

Here I might begin to ſpeak of his prophetical and kingly office, and the privileges that do and ſhall come thereby, but that I fear I ſhall be too tedious; therefore at this time I ſhall paſs by them. Thus you may ſee how the covenant of grace doth run, and with whom it was made, and alſo what were the conditions thereof.

Now then, this grace, this everlaſting grace of God, comes to be free to us through the ſatisfaction (according to the conditions) given by another for us; for though it be free, and freely given to us, yet the obtaining of it did coſt our head, or public man, a very dear price. (*For ye are bought with a price, even the precious blood of Chriſt,* 1 Cor. vi. 20. 1 Pet. i. 9) Though it is by another, and not by us, yet it is as ſurely made over to us, even to ſo many of us as do or ſhall believe, as if we had done it and obtained the grace of God ourſelves: nay, ſurer; for conſider, I ſay, this grace is free to us, and comes upon clear ſcore, by virtue of the labour and purchaſe of another for us; obſerve, that which is obtained by another for us, is not obtained for us by ourſelves; for Chriſt hath, not by the blood of goats and calves, obtained eternal redemption for us, (which were things offered under the law;) but by his own blood he entered into the holy place, having obtained eternal redemption for us.

Secondly, It comes to be unchangeable through the perfection of that ſatisfaction that was given to God through the Son of Mary for us: for whatever the divine, infinite and eternal juſtice of God did call for at the hands of man, if ever he intended him to be a partaker of the grace of God,

this Jesus, this one man, this public person, did completely give a satisfaction to it, even effectually; which caused God not only to say, I am pleased, but, *I am well pleased*, Mat. iii. 17. completely and sufficiently satisfied with thee on their behalf; for so you must understand it. Observe these following words—*And having made peace* (or completely made up the difference) *through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight*, Col. i. 20, 21, 22. Thus it is grace, unchangeable grace to us; because it was obtained, yea, completely obtained for us, by Jesus Christ, God-Man.

Object. But some may say, how was it possible that one man Jesus, by one offering, should so completely obtain and bring in unchangeable grace for such an innumerable company of sinners as are to be saved?

Answ. First, because he was every way fitted for such a work; and, secondly, in that he did every way completely satisfy for that offence which was given by our disobedience to the former covenant. And for the clearing of this, observe,

1. Was it man that had offended? He was man who gave the satisfaction. *For since by man came death, by man came also the resurrection of the dead*, 1 Cor. xv. 21.

2. Was it God that was offended? He was God who did give a satisfaction. *For unto us a child is born, unto us a son is given; and his name shall be called, The mighty God*, (Isa. ix. 6.) *He thought it not robbery to be equal with God; but* (for our sakes, 2 Cor. viii. 9) *made himself of no reputation*, &c. Phil. ii. 6, 7, 8.

3. To shew you that in every thing he was qualified for this great work, see what God himself saith of him. He calls him in the first place man; and secondly he owns him to be his fellow, saying, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts*, Zech. xiii. 7.

So that now, let divine and infinite justice turn itself which way it will, it finds one that can tell how to match it. For if it say, I will require the satisfaction of man, there is a man to satisfy its cry; and if it say, But I am an infi-

nite God, and muſt and will have an infinite ſatisfaction, here is one alſo that is infinite, even fellow with God; fellow in his eſſence and being, Prov. viii. 22; fellow in his power and ſtrength, 1 Cor. i 24; fellow in his wiſdom; (ſee again the ſame verſe;) fellow in his mercy and grace, (Titus ii. 11. compared with verſe 13,) together with the reſt of the attributes of God. So that let juſtice turn itſelf which way it will, here is a complete perſon and a complete ſatisfaction. Thus much of the fitneſs of the perſon.

The completeneſs of the ſatisfaction given by him for us is diſcovered in theſe particulars.

1. Doth juſtice call for the blood of the nature that ſinned? Here is the heart's blood of Jeſus Chriſt. *We have redemption through his blood*, Eph. i. 7. 1 Pet. i. 18, 19. Zech. ix. 10, 11.

2. Doth juſtice ſay, that his blood, if it be not the blood of one that is really and naturally God, it will not give ſatisfaction to infinite juſtice; then here is God, purchaſing his church *with his own blood*, Acts xx. 28.

3. Doth juſtice ſay, that it muſt not only have ſatisfaction for ſinners; but they that are ſaved muſt be alſo waſhed and ſanctified with this blood? Then here is one who ſo loved us, that he *waſhed us from our ſins in his own blood*, Rev. i. 5.

4. Muſt there be a righteouſneſs to clothe them with, that are to be preſented before divine juſtice? Then here is the righteouſneſs of Chriſt, which is *even the righteouſneſs of God by faith*, Rom. iii. 22. Phil. iii. 8, 9, 10.

5. Are there any ſins now that will fly upon this Saviour, like ſo many lions, or raging devils, if he take in hand to redeem man? He was content to bear them all himſelf alone, even *in his own body on the tree*, 1 Pet. ii. 24.

6. Is there any law now that will curſe and condemn this Saviour for ſtanding in our perſons, to give ſatisfaction to God for the tranſgreſſions of man? He was willing to be curſed, yea, to be made a curſe for ſinners, rather than they ſhall be curſed and damned themſelves, Gal. iii. 13.

7. Muſt the great and glorious God, whoſe eyes are ſo pure that he cannot behold iniquity; muſt he not only have the blood, but the very life of him that will take in hand to be the Deliverer and Saviour of us poor miſerable ſinners? He willingly laid down his life for his ſheep, John x. 11. Muſt he not only die a natural death, but muſt he alſo de-

ſcend into the grave? (though not to be left there.) He will ſubmit to that alſo, Pſalm xvi. 10. and Acts ii. 3.

9. Muſt he not only be buried, but riſe again from the dead, and overcome death, that he might be the firſt fruits to God of them that ſleep, which ſhall be ſaved? He will be buried alſo, and through the ſtrength of his Godhead, he will raiſe himſelf out of the grave, though death hold him ever ſo faſt, and the Jews lay ever ſo great a ſtone upon the mouth of the ſepulchre, ſealing it ever ſo faſt, 1 Cor. xv. 2. Luke xxiv. 34.

10. Muſt he carry that body into the preſence of his Father, to take poſſeſſion of heaven? Heb. ix. 24. John xiv. 2, 3. And muſt he appear there as a prieſt, (Heb. vi. 20.) as the forerunner, as an advocate, (1 John ii. 1, 2.) as a prophet, as a treaſure-houſe, as an interceder and pleader of the cauſes of his people? He will be all theſe and much more; to the end that the grace of God, by faith in Jeſus Chriſt, might be made ſure to all the ſeed. Who then can condemn? it is God that juſtifieth, becauſe Chriſt died, yea rather, that is riſen again. Who can find the leaſt flaw, the leaſt wrinkle, the leaſt defect or imperfection in this glorious ſatisfaction?

Object. But is it poſſible that he ſhould ſo ſoon give infinite juſtice a complete ſatisfaction? For the eternal God doth require an eternal lying under the curſe; to the end he may be eternally ſatisfied.

Anſw. Indeed that which is infinite muſt have an eternity to ſatisfy God in; that is, they that fall into the priſon and pit of utter darkneſs, muſt lie there to all eternity, that the juſtice of God may have its full ſatisfaction of them. But he that I am ſpeaking of is as infinite as God. (Iſa. ix. 6. 2 Tim. i. 16. Heb. i. 8, 9. Phil. ii. 4, 5, 6.) Now he who is the true God is able to give in as little a time an infinite ſatisfaction, as Adam was in giving the diſſatisfaction. Adam himſelf might have given ſatisfaction for himſelf as ſoon as Chriſt, had he been God as Chriſt was: for the reaſon why the poſterity of Adam, even ſo many of them as fall ſhort of life, muſt continue in hell to all eternity, is this; they are not able to give the juſtice of God ſatisfaction, not being infinite. *But Chriſt* (who is God-Man) *being come an high prieſt* (to offer and give ſatisfaction) *of good things to come, by a greater and more perfect tabernacle,*

not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us: But how? *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit* (through the power and virtue of his infinite Godhead) *offered himself without spot to God, purge your consciences from dead works, to serve the living God? And for this cause* (being God as well as Man, and so able to give justice an infinite satisfaction) *he is the Mediator of the new testament; that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance,* Heb. ix. 11—15.

Object. This is much; but is God contented with this? Is he satisfied now in the behalf of sinners by this man's thus suffering? If he is, then how doth it appear?

Answ. It is evident, yea, wonderfully so, that this hath fully pleased him, by the following demonstrations.

First, God admitted him into his presence, and received him with joy and music, even with the sound of the trumpet, at his ascension into heaven, (Psa. xlvii. 5.) and Christ makes it an argument to his children, that his righteousness was sufficient, in that he went to his Father, and they saw him no more, (John xvi. 10.) *Of righteousness,* faith he, *because I go to my Father, and ye see me no more.* As if he had said, My Spirit shall shew to the world that I have brought in a sufficient righteousness to justify sinners with; for when I go to appear in the presence of my Father on their behalf, he shall give me entertainment, and not cast me down from heaven, because I did not finish my work.

Again, If you consider the high esteem that God the Father doth set on the death of his Son, you will find that he hath received satisfaction thereby. When the Lord Jesus by way of complaint told his Father, that he and his merits were not valued to the worth, his Father answered, it is a light thing that I should give thee, O my servant, to bring Jacob again; *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth,* Isa. xlix. 1—6. As if the Lord had said, My Son, I do value thy death at a higher rate than that thou shouldest save the tribes of Israel only; behold the Gentiles, the bar-

barous heathens, they also shall be brought in as the price of thy blood. *It is a light thing that thou shouldest be my servant only to bring or redeem the tribes of Jacob, and to restore the preserved of Israel; I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.*

Again, You may see it also by the conduct of God the Father to all the great sinners to whom mercy was proffered. We do not find that God maketh any objection against them that come to him for the pardon of their sins because he wanted a satisfaction suitable to the greatness of their guilt. There was Manasseh, who burnt his children in the fire to the devil, 2 Chron. xxxiii. 1—12, who used witchcraft, and worshipped the host of heaven, who turned his back on the word that God sent unto him; nay, that did worse than the very heathen, whom God cast out before the children of Israel. Also those that are spoken of in Acts xix. 19. who spent so much time in conjuration, Acts viii. that when they came to burn their books, they counted the price thereof to be fifty thousand pieces of silver. Simon Magus also who was a sorcerer, and bewitched the whole city, yet he had mercy proffered to him once and again. It is not therefore the greatness of the guilt of these sinners, nor of an innumerable company of others, that made God at all object against the salvation of their souls, which justice would have constrained him to, had he not had satisfaction by the blood of the Lord Jesus. And because God the Father would not have the merits of his Son undervalued, he doth freely proffer mercy to the greatest sinners in the first place; for the Jews, who were the worst of men in that day for blasphemy against the gospel, yet the apostle proffered mercy to them in the first place. *It was necessary that the word of God should first have been spoken to you,* Acts xiii. 46. And Christ gave them commission so to do; for, saith he, *let repentance and remission of sins be preached in my name among all nations, beginning at Jerusalem,* Luke xxiv. 47. Let those who imbrued their hands in my blood have the first proffer of my mercy. And, Paul saith, *For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering for a pattern to them that should hereafter believe on him to life everlasting,* 1 Tim. i. 16. Those sinners that were dead, possessed with the devil, and the children of wrath, he hath quickened, delivered, and saved, Eph. ii. 1—7, *that he might in the ages to come, shew forth the exceed-*

ing riches of his grace in his kindness towards us through Jesus Christ.

Secondly, It is evident that what this man did as a common person, he did completely and satisfactorily, as appears by the openness (if I may so call it) which was in the heart of God to him at his resurrection and ascension. *Ask of me,* (saith he) *and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,* Psalm ii. 8. And this was at his resurrection, Acts xiii. 33. Whereas, had he asked, and had not given a full and complete satisfaction, justice would not have given him any thing; for the justice of God is so pure, that if it be not completely satisfied in every particular, it giveth nothing but curses, Gal. iii. 10.

Thirdly, It is yet more evident, that he hath pleased God in the behalf of sinners, in that God hath given him gifts to distribute to sinners, yea, the worst of sinners, as a fruit of satisfaction, and that at his ascension, (Psalm lxviii. 18.) Christ hath so satisfied God, that he hath given him all the treasures both of heaven and earth to dispose of as he seeth good; he hath so pleased God, that he hath given him a name above every name; a sceptre above every sceptre; a crown above every crown; a kingdom above every kingdom, Phil. ii. 9. Rev. xix. 16. he hath given him the highest place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth, in his own hand, to bind whom he pleaseth, and to set free whom he thinks meet; he hath, in a word, such high esteem in the eyes of his Father, that he hath put into his hand all things that are for the profit of his people, both in this world and that which is to come; and all this as the fruit of his faithfulness in doing his work, as the mediator of the new covenant. *Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also:* and hath sent forth some, furnished with these gifts, *for the work of the ministry,* to the edifying of them that are already called, and also for the calling in of all those for whom he covenanted with his Father; *till all come in the unity of the faith, &c.* Eph. iv. 8—13.

Fourthly, It doth still appear far more evident: for will you hear what the Father himself saith, as to his well pleasedness in these two particulars. First, He bids poor souls to hear, and to do as Christ would have them, Matt. iii. 17.

Luke ix. 35. Secondly, He resolves to make them that turn their backs upon him, who dishonour him, (which is done in a very great measure by those that lay aside his merits for justification) he hath resolved to make them his footstool; for he saith, *Sit thou at my right hand, until I make thine enemies thy footstool.* Are they enemies to thee? saith God: I will be even with them. Do they slight thy merits, thy groans, thy tears, thy blood, thy death, thy resurrection, and intercession, thy second coming in heavenly glory? I will tear and rend them, and make them as mire in the streets; *I will make thine enemies thy footstool,* (Psalm cx. 1. Matt. xxii. 44. Heb. i. 13. x. 15.) *Thou shalt dash them in pieces like a potter's vessel,* Psalm ii. 9. Look to it, you that slight the merits of the blood of Christ!

Fifthly, God will make all the world to know, that he hath been and is well pleased in his Son, for he hath given the world to come into his hand, Heb. ii. Christ shall also raise the dead, bring them before his judgment seat, and execute judgment upon impenitent sinners to their damnation; and he will receive to eternal life whom he doth favour, even so many as shall believe in his name and merits. (John v. 26—29.) *For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* The worst enemy that Christ hath now, shall come at that day with a pale face, with a quaking heart and bended knees, trembling before him, confessing the glory of his merits, and the virtue there was in them to save, *to the glory of God the Father,* Rom. xiv. 11. Phil. ii. 9, 10, 11.

You that desire to be further satisfied concerning Christ's satisfaction, search the scriptures, and beg of God to give you faith and understanding therein. As for you that slight these things, and continue so doing, God hath another way to take with you, even to dash you in pieces like a potter's vessel; for this hath Christ received of his Father to do unto you, Rev. ii. 27.

Thus I have shewed you in particular, that the covenant of the grace of God is free and unchangeable to men; that

is, it hath been obtained for men perfectly, to the satisfying of justice, and taking all things out of the way that were an hindrance to our salvation, Col. ii. 14.

The second thing discovering the freeness and constancy of the covenant of grace, is manifested thus:—

First, Whatsoever any man hath of the grace of God, he hath as a free gift of God through Christ Jesus the mediator of this covenant, even when in a state of enmity to him, (Rom. v. 8, 9. Col. i. 21, 22.) whether it be Christ as the foundation stone, or faith to lay hold on him; *for by grace are ye saved though faith; and that not of yourselves*, (not for any thing in you, or done by you for the purchasing of it) *it is the gift of God*, bestowed on you *even when ye were dead in trespasses and sins*, Eph. ii. 1—9. Nay, if thou hast so much as one desire that is right, it is the gift of God; for of ourselves, saith the apostle, we are not able to speak a good word, or think a good thought, 2 Cor. iii. 5.

Was it not grace, absolute grace, that God made promise to Adam after his transgressions? Gen. iii. 5.

Was it not free grace in God to save such a wretch as Manasseh was, who used enchantments, witchcraft, burnt his children in the fire, and wrought much evil? 2 Chron. xxxiii.

Was it not free grace to save those spoken of in the sixteenth chapter of Ezekiel, whom no eye pitied?

Was it not free grace for Christ to give Peter a loving look, after he had cursed and swore and denied him?

Was it not free grace that met Paul when he was going to Damascus to persecute, which converted him, and made him a vessel of mercy?

And what shall I say of such as are spoken of in 1 Cor. vi. 9, 10. who were fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covenant breakers, revilers, drunkards, extortioners, the basest of sinners in the world; yet these were washed, and justified: Was it not freely by grace? O saints! you that are in heaven cry out, We came hither by grace; and you that are on earth, I am sure you cry, If ever we go thither, it must be freely by grace.

Secondly, It appears to be unchangeable in these particulars:—

1. Because justice, being once satisfied, doth not call for the debt again: no, let ever so great a sinner come to Jesus

Chriſt, and to God by him; and juſtice, inſtead of ſpeaking againſt his ſalvation, will ſay, I am juſt, as well as faithful, to forgive his ſins, 1 John i. 9. When juſtice itſelf is pleaſed with a man, and ſpeaks on his ſide, inſtead of ſpeaking againſt him, we may well cry out, Who ſhall condemn?

2. Becauſe there is no law to come in againſt the ſinner that believes in Jeſus Chriſt: for he is not under that, and it comes in againſt none but thoſe who are under it. Believers are not under the law; it is not their lord, and hath nothing to do with them. Beſides, Chriſt's blood hath not only taken away the curſe thereof, but alſo he hath, in his own perſon, completely fulfilled it as a public perſon in our ſtead, Rom. viii. 1—4.

3. The devil that accuſed them is deſtroyed, Heb. ii. 14, 15.

4. Death, and the grave, and hell are overcome, 1 Cor. xv. 55. Hoſea xiii. 14.

5. Sin, that great enemy of man's ſalvation, is waſhed away, Rev. i. 5.

6. The righteouſneſs of God is put upon them that believe, and given to them, and they are found in it, Phil. iii. 8, 9, 10. Rom. iii. 22.

7. Chriſt is always in heaven to plead for them, and to prepare a place for them, Heb. vii. 24. John xiv. 1—4.

8. He hath not only promiſed that he will not leave us, nor forſake us; but he hath alſo ſworn to fulfil his promiſe. O rich grace! free grace! Lord, who deſired thee to promiſe? Who compelled thee to ſwear? We take honeſt men upon their bare words; but *God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath; that by two immutable things,* (his promiſe and his oath) *in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge, to lay hold on the hope ſet before us,* Heb. vi. 17, 18. God will never break his oath; therefore we may well have good ground to hope, from ſuch a good foundation as this, that God will never leave us indeed.

Thirdly, Not only ſo, but God hath begotten believers again to himſelf, to be his adopted and accepted children in and through the Lord Jeſus, 1 Pet. i. 3.

He hath alſo prepared a kingdom for them before the foundation of the world, through Jeſus Chriſt, Matt. xxv.

He hath given them an earneſt of their happineſs, while they live here in this world. (Eph. i. 13, 14.) *After ye believed, ye were ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory*, and that through this Jeſus.

If his children ſin through weakneſs, or by ſudden temptation, and confeſs it, he willingly forgives and heals all their wounds, reneweth his love towards them, waits to do them good, caſteth their ſins into the depths of the ſea, and all freely, without any work done by men as men. Not for your own ſakes do I this, O houſe of Iſrael, be it known unto you, ſaith the Lord, Ezek. xxxvi. 22, 23, but wholly alone by the blood of Jeſus.

In a word, if you would ſee it altogether, God's love was the cauſe why Chriſt was ſent to bleed for ſinners. Jeſus Chriſt's bleeding ſtops the cries of divine juſtice. God looks upon them as complete in him, and gives them to him as by right of purchaſe. Jeſus ever lives to pray for them that are thus given unto him. God ſends his Holy Spirit into them, to reveal this to them; ſends his angels to miniſter for them; and all this by virtue of an everlaſting covenant between the Father and the Son. *Happy are the people that are in ſuch a caſe.*

He hath made them brethren with Jeſus Chriſt, members of his fleſh and of his bones, the ſpouſe of this Lord Jeſus; and all to ſhew how dearly, really and conſtantly he loveth us, who by the faith of his operation have laid hold upon him.

I ſhall now lay down a few arguments for the ſuperabundant clearing of it, and afterwards anſwer two or three objections that may be made againſt it.

Firſt, God loves the ſaints as he loves Chriſt; and he loves Chriſt with an eternal love; therefore the ſaints alſo with the ſame. *Thou haſt loved them as thou haſt loved me*, John xvii. 23.

Secondly, That love which is from God muſt needs be everlaſting love; and that is the love wherewith God hath loved his ſaints in Chriſt Jeſus; therefore his love towards his children in Chriſt muſt needs be everlaſting. There is none dare ſay, that the love of God is a created mixture; if not, then it muſt needs be himſelf.*

* You muſt not underſtand that love in God is a paſſion, as it is in us; but the love of God is the very eſſence or nature of God, 1 John iv. 16.

Thirdly, That love which pitched upon us, from one as holy as God, must needs be an everlasting love. Now, the love of God was, and is pitched upon us, through an object as holy as God himself, even our Lord Jesus; and must needs be unchangeable.

Fourthly, If he with whom the covenant of grace was made, did, in every respect, all that the Lord could desire or require of him, that his love might be extended to us forever; then his love must needs be an everlasting love, seeing every thing required of us was completely accomplished for us by him.

Fifthly, If God hath declared himself to be the God that changeth not, and hath sworn to be immutable in his promise, then surely he will be. He hath done so; and it is impossible for him to lie, or for his eternal love to be changeable, Heb. vi. 13, 14, 17, 18. Here is an argument of the Spirit's own making! Who can contradict it? If any object, and say, But still it is upon the condition of believing; I answer, The condition also is his own free gift, and not a qualification arising from the stock of nature, Eph. ii. 8. Phil. i. 28, 29. So that here is the love unchangeable; here is also the condition given by him whose love is immutable; which may serve yet further as a strong argument for our doctrine. Sinner, this is better felt and enjoyed, than talked of.

Object. But if this love of God be unchangeable in itself, yet it is not unchangeable upon the saints, unless they behave themselves uprightly.

Answ. As God's love at the first was bestowed on the saints, without any thing foreseen by the Lord in them, (Deut. ix. 4, 5, 6.) so he goeth on with the same, saying, *I will never leave thee nor forsake thee*, Heb. xiii. 5.

Object. But how cometh it to pass then that some fall off again from the grace of the gospel, after professing it for a time, some to delusions, and others to open sins again?

Answ. They are fallen away, not from the everlasting love of God to them; but from the profession of the love of God to them. Men may profess that God loves them, when it is not so, and that they are the children of God, when the devil is their father; as it is in John viii. 40—44. Therefore they that do finally fall away from a profession of the grace of the gospel, it is, first, because they are bastards and not sons; secondly, because as they are not sons,

God fuffereth them to fall, to make it appear that they are not fons, not of the houfehold of God. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeft that they were not all of us,* 1 John ii. 19. And though Hymeneus and Philetus do throw themfelves headlong to hell, *neverthelefs, the foundation of God ftandeth fure, having this feal, The Lord knoweth them that are his,* 2 Tim. ii. 17, 18, 19.

Object. But the fcripture faith, that there are fome that had faith, yet loft it, and have made fhipwreck of it. Now God loves no longer than they believe, as is evident; for *he that believeth not fhall be damned.* So then, if fome may have faith, and yet lofe it, and fo lofe the love of God, becaufe they have loft their faith, it is evident that God's love is not fo immutable as you fay it is to every one that believeth.

Anfw. There are more forts of faith than one fpoken of in the fcripture.

1. There is a faith that men may have, and not be the faints of God, (2 Cor. xiii. 1—4.) and yet may do great things therewith.

2. There is a faith that was wrought merely by the operation of the miracles that were done by Chrift and his followers: *And many of the people believed on him.* How came they by their faith? Why, by the operation of the miracles that he did among them; for, faid they, *When Chrift cometh, will he do more miracles than this man doeth?* The great thing that wrought their faith in them was only by feeing the miracles that he did, (John vii. 31. ii. 23.) which is not that faving faith, called the faith of God's elect, as is evident: for there muft not only be miracles wrought upon outward objects, to beget that, but it muft be by the fame power that was ftretched out in raifing Chrift from the dead; yea, the exceeding greatnefs of that power, Eph. i. 18, 19. For there is a believing wrought by fome marvellous work vifibly appearing to the outward fenfe of feeing; and there is a believing that is wrought in the heart by an invifible operation of the Spirit, revealing the fatisfaction of the merits of Chrift to the foul in a more glorious way, both for certainty and for durablenefs, Matt. xvi. 17, 18.

3. There is a faith of a man's self also; but the faith of the operation of God, is in scripture set in opposition to that. Paul saith, *By grace are ye saved through faith; and that not of yourselves*, (not of your own making) *it is the gift of God*, Eph. ii. 8.

4. There is an historical faith, that is begotten merely by the history of the word, not by the co-operation of the Spirit by the word.

5. There is a traditional faith; that is, to believe things by tradition, because others say they believe them. This is received by tradition, not by revelation, and shall never be able to stand either at the day of death, or at the day of judgment; though possibly men, while they live here, may esteem themselves and estates to be very good, because their heads are filled with it.

6. There is a faith that is called in scripture a dead faith, the faith of devils, or of the devil. They that have only this, are like the devil, and are as sure to be damned as he, notwithstanding their belief, if they get no better faith in their hearts; for it is far from enabling them to lay effectually hold of Jesus Christ, and so to put him on for eternal life and sanctification, (James ii. 19, 26) which they must do if ever they be saved.

But all these are short of the saving faith of God's elect. First, because these may be wrought, and not by that power so exceedingly great. Secondly, because these are wrought, partly by the sense of seeing, namely, the miracles (not by hearing) and the rest is wrought by a traditional or historical influence of the words in their heads; not by an heavenly, almighty, and saving operation of the Spirit of God in their hearts.

7. I suppose also that there is a faith wrought upon men through the influence of those gifts and abilities that God gives sometimes to those who are not his own by election, though by creation. My meaning is, some men finding that God hath given them very great gifts and abilities, as to the gifts of preaching, praying, working miracles, or the like, they conclude that God is their father, and they his children; the ground of which confidence is still begotten not by the glorious operation of the Spirit, but by considering the great gifts that God hath bestowed upon them, in the things before mentioned.

As thus; the poor soul considers how ignorant it was, and how knowing it is now; also how vain it formerly was, and now how civil it is; and makes this conclusion, Surely God loves me; surely he hath made me one of his, and will save me. This is a wrong faith, as is evident, in that it is placed upon a wrong object; for this faith is not placed assuredly on God's grace alone, through the blood and merits of Christ being discovered effectually to the soul, but upon God through those things that God hath given it; as of gifts, either to preach or pray, or great works, or the like, which will come to nought, as sure as God is in heaven; if no better faith, and ground of faith, be found out for thy soul savingly to rest upon.

As to the second case of the objection, which runs to this effect; God loves men upon the account of their believing; I answer, that God loves men before they believe; he loves them, he calls them, and gives them faith to believe. *But God, who is rich in mercy, for his great love wherewith he loved us,* When? when we believed, or before? *even when we were dead in sins,* (and so far off from believers) *hath quickened us together with Christ; by grace ye are saved,* Eph. ii. 4, 5.

Now I suppose that thou wilt say in thy heart, I wish you to shew us then what is saving faith. This I may touch upon in the next thing that I am to speak unto; for they who have that, are safe indeed!

II. The second thing that I am to speak unto is this, Who they are that are actually brought into this free and unchangeable grace; and also, how they are brought in?

Now are we come to an important part of the discourse; and if God shall help me to run rightly through this, as I verily believe he will, I may do thee, reader, good, and bring glory to my God.

The question containeth these two branches, first, who are brought in? secondly, how they are brought in? The first is quickly answered: Christ Jesus is come into the world to save sinners, Jewish sinners, Gentile sinners, young sinners, old sinners, the chief of sinners, 1 Tim. i. 14, 15. Rom. v. 7—10. 1 Cor. vi 9, 10. Matt. xxi. 31. publicans and harlots; that is, whores, cheaters, and exacters shall enter into the kingdom of heaven. *For I came not* (saith Christ) *to call the righteous, but sinners to repentance,* Mark ii. 17.

A ſinner in the ſcripture is deſcribed in general to be a tranſgreſſor of the law, 1 John iii. 4. *Whoſoever committeth ſin, tranſgreſſeth the law; for ſin is the tranſgreſſion of the law.* But they are deſcribed in a more particular way, as firſt, thoſe in whom dwells the devil, Epheſ. ii. 2, 3. Secondly, ſuch as will do his ſervice, John viii. 44. Thirdly, enemies to God, Col. i. 21. Fourthly, ſuch as drunkards, whoremongers, liars, perjured perſons, covetous, revilers, extortioners, fornicators, ſwearers, poſſeſſed with devils, thieves, idolaters, witches, ſorcerers, conjurers, murderers, and the like, (1 Cor. vi. 9, 10. 2 Chro. xxxiii. 1—12, &c. Acts ix. 1, 2, 2. 1 Tim i. 14—16. Acts xix. 19. Acts ii. 36, 37.) Theſe are ſinners to whom God will give heaven, happineſs, pardon of ſin, and an inheritance with Chriſt, ſaints and angels, if they come in and accept of grace, as I might prove at large; for God's grace is ſo great, that if they come to him by Chriſt, all will be forgiven them; therefore never object that thy ſins are too great to be pardoned; but *come, taſte and ſee how good the Lord is.*

The Second thing is, how are theſe brought into this everlaſting covenant of grace?

Anſw. When God doth in deed and in truth bring in a ſinner into this moſt bleſſed covenant, he uſually worketh this way.

Firſt, He ſlays or kills the party to all things beſides himſelf, and his Son Jeſus Chriſt, and the comforts of the Spirit.

For the clearing of this, I ſhall ſhew you, firſt, with what God kills. Secondly, how he kills; and thirdly, to what he kills thoſe, whom he makes alive in Jeſus Chriſt.

Firſt, When God brings ſinners into the covenant of grace, he firſt kills them with the covenant of works, which is the moral law or ten commandments. This is Paul's doctrine, and alſo his experience. It is his doctrine, where he ſaith, the miniſtration of death engraven in ſtones, the miniſtration of condemnation (which is the law, in that place called the letter) kills, 2 Cor. iii. 6—9. The letter killeth, or the law, the miniſtration of death, which in another place is called a ſound of words, Heb. xii. 19, becauſe they have no life in them, but rather death and damnation, through our inability to fulfil them, Rom. viii. 3. 2 Cor. vi.

Secondly, It is his experience, where he saith, *I was alive once* (to his own things, Phil. iii. 7—10) *without the law*, (before God struck him dead by it) *but when the commandment came*, (to exercise its right office on me, to kill me) *sin revived and I died*; *and the commandment which was ordained to be unto life, I found to be unto death: For sin, taking occasion by the commandment, deceived me, and thereby slew me*, Rom. vii. 9—11, and indeed to speak my own experience, and the experience of all the saints, it can witness to this.

Quest. But how doth God kill with this law or covenant?

Answ. By opening to the soul the spirituality of it; *the law is spiritual, but I am carnal, sold under sin*, Rom. vii. 14. Now the spirituality of the law is discovered this way.

First, By shewing to the soul that every sinful thought is a sin against it. Yes, sinners, when the law comes home upon thy soul in its spirituality, it will discover those things to be sins, that thou now lookest over, and regardest not. That is a remarkable saying of Paul, *sin revived, and I died.* As if he had said, those things that before I did not regard, but looked upon as trifles, to be dead and forgotten; when the law was fastened on my soul, it did so raise them from the dead, call them to mind, so muster them before my face, and put such strength into them, that I was over-mastered by the guilt of them. *Sin revived*, by the commandment, or my sins had mighty strength, life, and abundance of force upon me, because of that, insomuch that it killed me, Matt. v. 28.

Secondly, It sheweth that every such sin deserveth eternal damnation. Friends, I believe but few of you have seen the spirituality of the law of works; but this is one thing in which it discovereth its spirituality, and this is the proper work of the law.

Thirdly, God doth also discover the nature of his own divine and infinite justice, of which the law is a description, and by discovering its purity and holiness to be so divine, so upright, and so far off from winking at the least sin, he doth by that law, without any favour, condemn the sinner for that sin, Gal. iii. 10.

When he hath brought the soul into this dilemma, then he sheweth to the soul the nature and condition of the law, as to its dealing or forbearing with him that hath sinned against it; which is to pass an eternal curse upon the soul and body of the offender, saying to him, *Cursed be the man*

that continueth not in every thing that is written in the book of the law to do it: For, saith the law, this is my proper work, first, to shew thee thy sins, and when I have done that, to condemn thee for them, and that without all remedy, as from me or any thing within my bounds; for I am not to save any, to pardon any, nay, not to favour any in the least thing that have sinned against me. God did not send me to pardon, but to discover sin, and to condemn for it. As soon as this is presented to the conscience, the law also doth shew, that there are no righteous acts, according to the tenor of that covenant, that can reprieve him, or take off from all this horror and curse that lies upon him; because that is not a ministration of pardon to forgive sin; but an administration of damnation, because of transgression. The discovery of this striketh the soul into a deadly swoon. But when God doth the work indeed, he sheweth the soul that he is the man who is eternally under this covenant by nature, and that he hath sinned against this law, by right deserving the curse of the same; and that all that ever he can do will not give satisfaction to that glorious justice that gave this law. Holy actions, tears of blood, selling all and giving it to the poor, or whatever else can be done, comes short, and is all to no purpose, Phil. iii. He that seeth this, will die to that which he was alive to before, though he had a thousand lives. Ah! sinners, were you but sensible indeed of the severity and truth of this, it would make you look about you to purpose. How would it make you strive to stop at that, which now you drink down with delight? How many oaths would it make you bite asunder? Nay, it would make you bite your tongues, to think that they should be used as instruments of the devil, to bring your souls into such unspeakable misery. Then you would not hang the salvation of your souls upon such slender things as now you do: No, but you would be of another mind then. O then you would cry out, I must have Christ; what shall I do for Christ? How shall I come at Christ? O that I were truly sure of Christ: My soul is damned, cast away, and must forever burn with devils, if I do not have an interest in Jesus Christ.

When God hath done this, then he further shews the soul that the covenant, which it is under by nature is distinct from the covenant of grace; and also that they who are under it, are by nature without any of the graces which

they have that are under the covenant of grace. As, first, that it hath no faith, John xvi. 9. Secondly, no hope, Eph. ii. 12. Thirdly, none of the Spirit, to work these things, by nature. Fourthly, neither will that covenant give to them any peace with God. Fifthly, no promise of safeguard from his avenging law, by that covenant. Sixthly, but lieth by nature liable to all the curses and condemnings of this most fiery covenant. Seventhly, that it will accept of no sorrow, no repentance, no satisfaction as from thee. Eighthly, that it calls for no less than the shedding of thy blood, and the damnation of thy soul and body. And if there be any thing proffered to it by thee, as to making amends, it throws it back again as dirt in thy face, slighting all that thou canst bring. When the soul is brought into this condition, then it is indeed dead; killed to that to which it was once alive.

In the next place I will shew you to what it is killed.

First, To sin: O it dares not sin! it sees hell is prepared for them that sin. God's justice will not spare it if it live in sin; the law will damn it, if it live in sin; the devil will have it, if it follow its sin: it trembles at the very thoughts of sin. If sin do but offer to tempt the soul, and draw it away from God, it cries, it sighs, it shunneth the very appearance of sin that is obvious unto it. If God would but serve you thus that love your pleasures, you would not make such a trifle of sin as you do.

Secondly, It is killed to the law of God as a covenant of works. Oh, saith the soul, the law hath killed me to itself. *I through the law am dead to the law.* The law is another thing than I thought it was! I thought not it would have been so soul-destroying a law! I thought not it would have been so severe against me for my little sins, for my playing, for my jesting, for my dissembling, quarrelling, and the like! I had some thoughts, indeed, that it would hurt great sinners, but let me pass! And though it condemned great sinners, yet it would pass by me! O that I were free from this law! I tell thee, that a soul thus wrought upon is more afraid of the covenant of works than he is of the devil; for he sees it is the law that doth give him up into his hands for sin; and if he was but clear from that, he should not greatly fear the devil. Every particular command tears the caul of his heart! Every command is as a great gun charged against his soul! Now he sees he might as well

run into a fire to keep himſelf from burning, as to run to the law to keep himſelf from damning: and this he really ſees and feels to his ſorrow and perplexity.

Thirdly, The ſoul is alſo killed to his own righteouſneſs, and counts that but dung and droſs. O, ſays he, thou filthy righteouſneſs! (Iſa. lxii. 6.) how haſt thou deceived me? How haſt thou beguiled my poor ſoul? How did I deceive myſelf by giving a little alms? by abſtaining from ſome groſs pollutions? by walking in ſome ordinances, as to their outſide? How hath my good words, good thoughts, good meanings, as the world calls them, deceived my ignorant ſoul? I want the righteouſneſs of faith, the righteouſneſs of God; for I ſee now there is no other will do me any good.

Fourthly, It is alſo killed to its own faith, its own hope, its own repentings, its own promiſes and reſolutions, its own ſtrength, its own virtue, or whatſoever it had before. Now, ſaith the ſoul, that faith I thought I had is but fancy; that hope I thought I had I ſee is but hypocritical, vain and groundleſs. The ſoul ſees it hath by nature no ſaving faith, no ſaving hope, and no grace. Now it crieth out, How many promiſes have I broken? and how many times have I reſolved in vain, when I was ſick at ſuch a time, and in a ſtrait at ſuch a place! I thought myſelf a wiſe man once, but I ſee myſelf a fool now! O how ignorant am I of the goſpel, and of the bleſſed experience of the work of God on a Chriſtian's heart! In a word, it ſees itſelf beſet by nature with all evil, and deſtitute of all good, which is enough to kill the ſtouteſt, hardeſt hearted ſinner that ever lived. O friends! ſhould you underſtand this diſcovery of the dealing of God with a ſinner, when he makes him a ſaint, and would ſeriouſly try yourſelves thereby, as God will try you one day, how few would there be found of you to be taught the work of God in the notion, much leſs in the experimental knowledge of the ſame! And God is pleaſed to take this way with ſinners, thus to kill them with the old covenant, to all things below a crucified Chriſt.

Firſt, Becauſe otherwiſe there would be none in the world that would look after this ſweet Jeſus Chriſt. There is but a few that go to heaven comparatively, and thoſe few God deals with in this manner, or elſe his heaven, his

Chriſt, his glory, and everlaſting happineſs, would be ſlighted by all ſinners. Do you think that Manaſſeh would have regarded the Lord, had he not ſuffered his enemies to have prevailed againſt him? 2 Chron. xxxiii. 1—16. Do you think that Ephraim would have looked after ſalvation, had not God firſt confounded him with the guilt of the ſins of his youth? Jer. xxxi. 18. What do you think of Paul? Acts ix. 4, 5, 6. What do you think of the jailer? Acts xvi. 30, 31, 32. What do you think of the three thouſand? Acts ii. 36, 37. Was not this the way that the Lord took to make them cloſe in with Jeſus Chriſt? Did he not kill them to every thing below Chriſt, inſomuch that they were forced to cry out, *What ſhall we do to be ſaved?* I ſay, God might keep heaven and happineſs to himſelf, if he ſhould not work in this way with ſinners.

Secondly, Becauſe then, and not till then, will ſinners accept of Jeſus Chriſt in God's way. So long as ſinners can make a life out of any thing below Chriſt, they will not cloſe with Chriſt unconditionally; but when the God of heaven hath killed them to every thing below himſelf and his Son, then Chriſt is received. This is the reaſon why ſinners, when they hear of Chriſt, will not cloſe in with him; there is ſomething that they can take content in beſides him. The prodigal, as long as he could content himſelf with the huſks that the ſwine did eat, kept away from his father's houſe; but when he could get no nouriſhment on this ſide his father's houſe, then, and not till then, does he ſay, *I will ariſe, and go to my father*, &c. Luke xv. 18.

This is the reaſon therefore why men come not to the Son of God, but ſtand halting about the terms they muſt have him upon; for, ſaith the drunkard, I look upon Chriſt to be worth having; but yet I am not willing to loſe ALL for him. All but the pot, ſaith the drunkard; and all but the world, ſaith the covetous. I will part with any thing but luſt and pride, ſaith the wanton: but if Chriſt cannot be had without I forſake all, then it muſt be with me as with the young man in the goſpel, ſuch news will make me ſorry at my very heart.

When a man is killed to all his ſins, to all his righteouſneſs, to all his comforts whatſoever, and ſees that there is no way but he muſt be damned in hell, if he be not ſaved by Jeſus Chriſt; then he ſaith, Give me Chriſt, whatſoever he coſt; though he coſt me friends, though he coſt me

comforts, though he coſt me all that I have; yet, like the wiſe merchant in the goſpel, I will ſell all to get that pearl. I tell you, when a ſoul is brought to ſee its want of Chriſt aright, it will not be kept back. Father, mother, huſband, wife, lands, nay, life and all will go, rather than the ſoul will miſs of Chriſt. Aye, and the ſoul counteth Chriſt a cheap Saviour, if he can get him on any terms; for it ſaith, I am a damned man, a caſtaway, if I have not Chriſt. What ſay you, O wounded ſinners? Is not this true? Would you not give ten thouſand worlds, if you had ſo many, to be well aſſured that your ſins ſhall be pardoned, and your ſouls and bodies juſtified and glorified at the coming of the Lord Jeſus?

Thirdly, The Lord worketh this way, to make the ſoul ſenſible what it coſt Chriſt to redeem it from death and hell. When a man feels the ſting and guilt of ſin, death and hell upon his conſcience, then and not till then can he tell what it coſt Chriſt to redeem ſinners. O! ſaith the ſoul, if a few ſins are ſo terrible, and lay the ſoul under ſuch wrath and torment, what did Chriſt undergo, who bare the ſins of thouſands and thouſands all at once!

This alſo is one mean to make ſouls afraid of ſin, to make them humble in a ſenſe of their own vileneſs, to make them count every thing that God giveth them a mercy, to make much of the leaſt glimpſe of the love of God, and to prize it above the whole world. O ſinners, were you thus killed, heaven would be heaven, and hell would be hell indeed; but becauſe you are not wrought upon in this manner, therefore you count the ways of God as bad as a good man counteth the ways of the devil, and the ways of the devil and hell as good as a ſaint doth count the ways of God.

Fourthly, God worketh this way, to make ſinners ſure of heaven. So long as ſouls are ſenſeleſs of ſin, and what a damnable ſtate they are in by nature, ſo long they will trifle with the kingdom of heaven, and the ſalvation of their own poor ſouls; but when God cometh and ſheweth them where they are, and what is like to become of them if they miſs of the crucified Saviour; O then, ſaith the ſoul, would I were ſure of Jeſus; what ſhall I do to get aſſurance of Jeſus? And thus doth God, as I may ſay, whip ſouls to Jeſus Chriſt; they being ſo ſecure, ſo ſenſeleſs, and ſo much their own enemies, as not to look out after their own eternal advantage.

Fifthly, Another reaſon why God dealeth thus with ſinners, is becauſe he would bring Chriſt and the ſoul together in a right way. Chriſt and ſinners would never come together in a beloved poſture, they would not ſo well ſuit each other, if they were not brought together this way.

When the ſinner is killed to every thing below Jeſus, how then doth the ſoul and Chriſt ſuit one another. Then here is a vile ſinner for a righteous Jeſus, a poor ſinner to a rich Jeſus, a weak ſinner to a ſtrong Jeſus, a blind ſinner to a ſeeing Jeſus, an ignorant, careleſs ſinner to a wiſe and careful Jeſus. O! how wiſe is God in dealing thus with a ſinner! He ſtrips him of his knowledge, that he may fill him with Chriſt's: he killeth him for taking pleaſure in ſin, that he may take pleaſure in Jeſus Chriſt, &c.

Sixthly, God worketh thus with ſinners, becauſe he will have the glory of their ſalvation. Should not men and women be killed to their own things, they would do ſacrifice unto them, and inſtead of ſaying to the Lamb, *Thou art worthy*, Rev. v. 9. Job xl. 14. Rom. iii. 27. Eph. ii. 8, 9. Tit. iii. 5. they would ſay, their own arm, their own right hand hath ſaved them: but God will cut off boaſting from ever entering within the borders of eternal glory; for he is reſolved to have the glory of the beginning, the middle and the end, of the contriving and ſaving, and giving ſalvation to them that enter into the joys of everlaſting glory; *that they may be called trees of righteouſneſs, the planting of the Lord, that he might be glorified.*

The ſoul being thus killed to itſelf, its ſins, its righteouſneſs, faith, hope, wiſdom, promiſes, and reſolutions; in the next place, it hath given unto it a moſt glorious, perfect and never-fading life, which is firſt a life imputed to it, yet ſo really, that the very thought of it in the ſoul hath ſo much operation and authority, eſpecially when the meditation of it is mixed with faith, as to make it triumph, and to look its enemies in the face with comfort, notwithſtanding the greatneſs of the multitude, the fierceneſs of their anger, and the continuation of their malice. This imputed life is the obedience of the Son of God, as his righteouſneſs, in his ſuffering, riſing, aſcending, interceding, and thus triumphing over all the enemies of the ſoul, and given to it, as wrought on purpoſe for it. So that the ſoul ſays, Is there righteouſneſs in Chriſt? that is mine. Is there perfection in that righteouſneſs? that is mine. Did he bleed for ſin? it was

for me. Hath he overcome the law, the devil and hell? the victory is mine, and I am counted the conqueror; nay, more than a conqueror, through him that hath loved me. And I count this a moſt glorious life; for by this means I am in the firſt place proclaimed both in heaven and earth guiltleſs, and, as I am in Chriſt, am not under the law, to be condemned, but as holy and righteous as the Son of God himſelf, becauſe he himſelf is my holineſs and righteouſneſs, he having taken all things out of the way that would condemn me.

Sometimes, I bleſs the Lord, my ſoul hath had this life not only imputed to me, but the very glory of it upon my ſoul: for, when I was under many condemnings of heart, and feared becauſe of my ſins that my ſoul would miſs of eternal glory, I felt in my ſoul ſuch a ſecret motion as this, "Thy righteouſneſs is in heaven," together with the ſplendour and ſhining of the Spirit of grace in my ſoul, which gave me to ſee clearly that my righteouſneſs, by which I ſhould be juſtified from all that could condemn, was the Son of God himſelf in his own perſon, now at the right hand of his Father, repreſenting me complete before the mercy-ſeat; ſo that, night and day, wherever I was or whatever I was doing, ſtill there was my righteouſneſs before the eyes of divine glory; ſo that the Father could never find fault with the righteouſneſs of my Head, ſeeing it was complete; neither could he ſay, Where is it? becauſe it was continually at his right hand.

At another time, having contracted guilt upon my ſoul, and having ſome diſtemper of body upon me, I ſuppoſed that death might now ſo ſeize upon me as to take me away from among men; then I thought, What ſhall I do now? Is all right with my ſoul? Have I the right work of God on my ſoul? I anſwered, No ſurely; becauſe there are ſo many weakneſſes in me; yea, in my beſt duties: for, thought I, how can ſuch an one as I find mercy, whoſe heart is ſo prone to evil, and ſo backward to that which is good? Thus filled with fear to die, theſe words came in upon my ſoul, *Being juſtified freely by his grace, through the redemption which is in Chriſt;* as if God had ſaid, Sinner, thou thinkeſt becauſe thou haſt had ſo many infirmities and weakneſſes in thy ſoul, whilſt thou haſt been profeſſing me, therefore now there is no hope of mercy; but be it known unto thee, that it was not any thing done by thee at the

firſt that moved me to have mercy upon thee; neither is it any thing that is done by thee now, that ſhall make me either accept or reject thee; behold my Son, who ſtandeth by me; he is righteous, he hath fulfilled my law, and given me ſatisfaction; on him therefore do I look, and on thee only as thou art in him; and according to what he hath done, ſo will I deal with thee. This having ſtayed my heart, and taken off the guilt through the ſtrength of its coming on my ſoul, ſoon after came in that word as a ſecond teſtimony, *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.*

Thus is the ſinner made alive from the dead, and juſtified by grace through the righteouſneſs of Chriſt, which is unto all and upon all them that believe, according to the ſcriptures. *And the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me,* Gal. ii. 20. *I lay down my life for my ſheep. I am come that they might have it more abundantly,* John x. 10, 15. *For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved by his life. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord,* Rom. v. 10, 21.

This life is not only imputed to him that is wrought on by the Spirit of grace, but there is alſo given to the ſoul an underſtanding, enlightened on purpoſe to know the things of God, which is Chriſt and his imputed righteouſneſs, (1 John v. 20.) which it never thought of nor underſtood before, (1 Cor. ii. 9, 10, 11.) The underſtanding being enlightened, and made to ſee ſuch things in Chriſt as it pants after, it is revived in a heavenly meaſure with the application of this righteouſneſs; for thereby it knoweth it ſhall find God ſpeaking peace to itſelf, with fatherly affection, ſaying, *Be of good cheer, thy ſins are forgiven thee,* the righteouſneſs of my Son I beſtow upon thee: *for what the law could not do, in that it was weak through the fleſh, God ſent his own Son, to condemn ſin in the fleſh,* Rom. viii. 3, 4. Though thou haſt gone aſtray like a loſt ſheep, yet on him I have laid thine iniquities; and though thereby thou didſt undo thyſelf forever, yet by his ſtripes I have healed thee. Thus the Lord cauſeth the ſoul by faith to apply that which

he doth by grace impute unto it; and being enlightened, quickened, and made alive from that dead ſtate it was in before, or at leaſt having the beginnings of this life, it hath theſe ſeveral advantages, which they have not that are dead in their ſins, and under the law.

Firſt, it ſeeth what a ſad condition all men by nature are in, they being in that ſtate which itſelf was in but a while ſince; but now by grace it is beginning to riſe out of it; now it ſeeth the whole world lieth in wickedneſs, (John v. 16.) and ſo liable to eternal vengeance, becauſe of their wickedneſs. Ah! friends, let me tell you, though you may be ignorant of your ſtate and condition, yet the poor, groaning, hungering ſaints of God can ſee what a woful, miſerable ſtate you are in, and it makes them tremble to think of your moſt lamentable end (you dying ſo) and cauſes them to fly the faſter to their Lord Jeſus, leſt they ſhould alſo be partakers of that moſt doleful doom. This is the effect of their own experience, knowing they were lately in the ſame condition, under the ſame condemnation. This is a bleſſing of God, that ever he ſhould ſhew the ſoul its ſad condition, and incline it to ſeek after a better. O bleſſed be the Lord! ſaith the ſoul, that ever he ſhould awaken me, ſtir me up, and bring me out of that ſtate I was once in with them. It makes alſo the ſoul to wonder, to ſee how fooliſhly and vainly its neighbours ſpend their precious time, that they ſhould be ſo void of underſtanding, ſo forgetful of their latter end, ſo ſenſeleſs of the damning nature of their ſins. O that their eyes were but enlightened to ſee where they are! ſurely they would be of another mind than they now are. The ſoul wonders to ſee on what ſlender things theſe poor creatures hang the ſtreſs of the eternal ſalvation of their ſouls. Oh! ſaith the ſoul, it makes me mourn that ſome ſhould think that they were born Chriſtians, and others that their baptiſm makes them ſo, others depending barely upon a traditional, hiſtorical faith, which will leave their ſouls in the midſt of perplexity—O that they ſhould truſt to ſuch fables, fancies, and wicked ſleights of the devil, as their good doings, their good thoughts, their civil walkings and living in the world. O baſe profeſſion! the end thereof will be miſerable!

When the ſoul is thus wrought upon it will look for the very gates of hell to be ſet open againſt it, with all their force and might to deſtroy it. Now hell rageth, the devil

roareth, and all the world reſolveth to do all they can to bring the ſoul again into bondage and ruin. The ſoul will alſo have enemies, even in its own heart's luſt, as covetouſneſs, adultery, blaſphemy, unbelief, hardneſs of heart, coldneſs, ignorance, with an innumerable company of attendants, like ſo many weights at its heels, ready to ſink it into hell every moment, together with ſtrange apprehenſions of God and Chriſt, as if now they were abſolutely turned to be its enemies, making it doubt of the certainty of its ſalvation. For though a ſoul may in reality have the righteouſneſs of the Son of God imputed to it, and alſo ſome faith in a very ſtrong manner to lay hold upon it; yet at another time, through temptation, it may fear and doubt again; inſomuch that the ſoul may be put into a very great fear, leſt it ſhould return again to the condition it once was in, Jer. xxxii. 40. O! ſaith the ſoul, when I think of my former ſtate, how miſerable it was, it makes me tremble; and when I think that I may fall into that condition again, how ſad are the thoughts of it to me? I would not be in that condition again for all the world; and this fear riſeth ſtill higher and higher, as the ſoul is ſenſible of Satan's temptations, or of the working of its own corruptions. Theſe filthy luſts and corruptions, O that I were rid of them, that they were conſumed in a moment; for they diſturb my ſoul, diſhonour my God, defile my conſcience, and weaken my hands in the way of God, and comforts in the Lord, Rom. vii. 24. This fear puts the ſoul upon flying to the Lord by prayer, for the covering of his imputed righteouſneſs, and for ſtrength againſt the devil's temptations and its own corruptions; that God will give his Holy Spirit to ſtrengthen it againſt the things that annoy and diſcourage it in its way, with a reſolution through grace never to be contented, till it doth find in itſelf a triumphing over ſin by faith in the blood of a crucified Jeſus.

Secondly, The ſoul that hath been thus killed by the law to the things it formerly delighted in, now cannot be contented with that ſlender, groundleſs faith and hope it once contented itſelf with. No, no, but now it muſt be brought into the ſaving knowledge of Jeſus Chriſt; now it muſt have him diſcovered to the ſoul by the Spirit; now it cannot be ſatisfied, becauſe ſuch and ſuch ſay it is ſo. No, it will cry out, Lord, ſhew me continually, in the light of thy Spirit through thy word, that that Jeſus, who was born in the days

of Cesar Augustus, (when Mary, a daughter of Judah, went with Joseph to be taxed at Bethlehem) is the very Christ. Lord, let me see it in the light of thy Spirit, and in the operation thereof, and let me not be contented without such a faith as is wrought by the discovery of his birth, crucifixion, death, blood, resurrection, ascension, intercession, and second (personal) coming again, that the very faith of it may fill my soul with comfort and holiness. And O how afraid the soul is, lest it should fall short of this faith, and of the hope that is begotten by such discoveries as these! For the soul knoweth, that if it hath not this, it will not be able to stand neither in death nor judgment; and therefore faith, Lord, whatever other poor souls content themselves with, let me have that which will stand me in stead, and carry me through a dangerous world; that may help me to resist a cunning devil; that may help me to obtain soul satisfying consolation from Jesus Christ through thy promises, by the might and power of thy Spirit. And when the poor soul at any time hath a discovery of the love of God through a bleeding, dying, rising, interceding Jesus, because it is not willing to be deceived; O how wary it is of closing with it, for fear it should not be right, for fear it should not come from God! The soul saith, Cannot the devil give one such comfort too? Cannot he transform himself thus into an angel of light? So that, because it would be upon sure ground, it cries out, Lord, shew me thy salvation, and that not once or twice, but, Lord, let me have thy presence continually upon my heart, to-day and to-morrow, and every day. For the soul, when rightly brought from under the covenant of works into the covenant of grace, cannot be (unless it be under some desperate temptation) contented without the presence of God, teaching, comforting, establishing, and helping the soul to grow in the things of Christ; because it knoweth that if God withdraw his presence in any way from it, the devil will be sure to be at hand working with his temptations, trying to get the soul into slavery and sin again; also the corrupt principle will be joining and combining with the wicked one, as a co-partner with him, to bring the soul into mischief, which puts it upon an earnest continual panting after more of the strengthening, preserving, comforting, and teaching presence of God, and for strong supplies of faith, effectually to lay hold on him.

Thirdly, The soul is so quickened, that it is not satisfied now without it do in deed partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace. Time was indeed that any thing would serve its turn; but now all kind of peace and joy will not be accepted with it. Now it must joy in God through Jesus Christ, and its peace must come through the virtue of his blood, speaking peace to the conscience, by taking away both the guilt and the filth of sin. The soul is freely accepted with God through Christ. He hath completely fulfilled all the conditions of the first covenant, and freely placed it in the safety of what he hath done, presenting the soul spotless in the sight of God through his obedience. The soul hath peace through the blood of his cross, and sees himself reconciled to God by the death of his Son, Col. i. 20, 21. or else his comfort will be questioned by him. It is not every promise that cometh now upon his heart that will satisfy him; he must see whether Jesus be presented to the soul, in and through that promise. Now if he rejoice, it is because the Lord's promise sounds aloud in his heart, coming to him with the love and pardoning grace of God in Christ. This is the first and principal joy the soul hath that is quickened and brought into the covenant of grace.

Fourthly, Now the man finds heavenly sanctification wrought in his soul, through the most precious blood of the Man whose name is Jesus Christ. *Jesus, that he might sanctify the people with his own blood, suffered without the gate.* Now he finds a change in the understanding, will, affections, judgment, and conscience: through the inward man a change, and through the outward man a change, from head to foot, as we use to say. *For he that is in Christ*, and in this covenant of grace, *is a new creature*, 2 Cor. v. 17, or hath been made again. Now the soul is resolved for heaven and glory; now it crieth out, Lord, if there be a right eye offensive to thee, pluck it out; or a right foot, cut it off; or a right hand, take it from me. He studies how he may honour God, and bring praise to him. Now the soul is for a preparation for the second coming of Christ, endeavouring to lay aside every thing that may hinder; and closing in with those things that may make it in a beloved posture against that day.

Fifthly, This is from a gospel spirit, and not from a legal natural principle; for the soul hath these things as the

fruit and effect of its being separated into the covenant of grace, and so possessed with that Spirit that doth dwell in them who are brought from under the old covenant. These things spring forth in the soul from another root and stock than the actings of other men; for the soul that is thus wrought upon, is as well dead to the law and its righteousness as it is to its sins.

Sixthly, Now the soul begins to have some blessed experience of the things of God, even of the glorious mysteries of the gospel.

1. It knoweth the meaning of those words, *My flesh is meat indeed, and my blood is drink indeed*, John vi. 55, and that by experience; for the soul hath received peace of conscience through that blood, effectually applied to it; by feeling the guilt of sin die off from the conscience by its operation; by feeling the power thereof to take away the curse of the law; and by finding the very strength of hell to fail, when once this atonement is received in reality.

2. Now the soul knoweth by experience the meaning of that scripture, *Our old man is crucified with him, that the body of sin might be destroyed*, Rom. vi. 6. It sees, that when Jesus did hang on Mount Calvary, the body of its sins was there hanged up, dead and buried with him, though it was then unborn, so as never to be laid to its charge either here or hereafter, or to carry it captive into perpetual bondage. This is the way both to live comfortably as touching the guilt of sin, and as to its power and filth; for the soul that hath received this in truth, finds strength against sin, through that Saviour who did so gloriously overcome it; so that now they are said to be *more than conquerors through him*, Rom. viii. 33—37.

3. Now the soul hath received a faith, and a lively hope, such an one as can fetch strength from the fulness of Christ, and from his merits.

4. The soul can now look on itself and on Christ, and say, It is true, I am an empty soul, but Christ is full; I am a poor sinner, but Christ is rich; I am foolish, but Christ is wise; I am an unholy, unsanctified creature in myself; but *Christ is made of God unto me, wisdom, righteousness, sanctification, and redemption*, 1 Cor. i. 30.

5. That fiery law, which the soul could not endure nor delight in, now delights in it after the inward man: it would always be walking in it, being offended with any sin,

or any corruption, that would be any ways an hindrance to it, Rom. vii. 24, 25. Yet it will not endure that the law should take the work of its salvation out of Christ's hand: The soul that hath the right work of God upon it, cries, Not my prayers, not my tears, not my works, though they come from the Spirit of Christ itself within me; these shall not have the glory of my salvation. Thus the soul gives Christ the pre-eminence, Col. i. 18.

I will now speak a few words from my own experience of the things of Christ; and the rather, because many in this day of ignorance, either comfort themselves in the notion without the power, or else both reject the notion and the power of this most glorious gospel; therefore for the further conviction of the reader, I shall tell him (with David) something of what the Lord hath done for my soul. A little of the experience of the things of Christ, is far more worth than all the world. It would be too tedious to tell thee all from first to last, but something I shall tell thee, that thou mayest not think these things are fables.

When it pleased the Lord to begin to instruct my soul, he found me one of the black sinners of the world; he found me making a sport of oaths, and also of lies, and many a soul-poisoning meal did I make out of divers lusts, as drinking, dancing, &c. with the wicked ones of the world. The Lord finding me in this condition, opened the glass of his law unto me, shewing me so clearly my sins, both the greatness of them, and also how abominable they were in his sight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the fire of his jealousy upon me;* yet for all this I was so wedded to my sins, that I thought with myself, I will have them, though I lose my soul, (wretch that I was); but God, the great, the rich, the infinitely merciful God, did not take this advantage of my soul to cast me away; but followed me still, and won my heart, by giving me some understanding, not only of my miserable state, which I was very sensible of, but also that there might be hopes of mercy; taking away my love to lust, and placing in the room thereof a holy love to re-

* This conviction seized on my soul one sabbath day when I was at play, being one of the first that I had; when it came, though it scared me with its terror, yet through the temptation of the devil immediately striking in, I cast it off again, and became as vile for some time as I was before.

ligion. Thus the Lord won my heart to ſome deſire to hear the word, to grow a ſtranger to my old companions, and to accompany the people of God, giving me many ſweet encouragements from ſeveral promiſes in the ſcriptures. But after this, the Lord wonderfully ſet my ſins upon my conſcience, thoſe ſins eſpecially that I had committed ſince the firſt convictions; temptations alſo followed me very hard, eſpecially ſuch as tended to make me queſtion the way of ſalvation, whether Jeſus Chriſt was the Saviour or not; and whether I had beſt to venture my ſoul upon him for ſalvation, or take ſome other courſe; and I continued a year and upwards, without any ſound evidence as from God to my ſoul, touching ſalvation as it comes by Jeſus Chriſt; but at the laſt, as I may ſay, when the ſet time was come, the Lord did ſet me down bleſſedly in the truth of the doctrine of Jeſus Chriſt. I believed that Jeſus Chriſt was born of a virgin, walked in the world with his diſciples, afterwards died on the croſs, was buried, roſe again, aſcended above the clouds and heavens, and there lives to make interceſſion; and that he will come again at the laſt day to judge the world, and take his ſaints unto himſelf. Theſe things I ſaw as evidently as if I had ſtood by when he was in the world, and alſo when he was caught up. Having ſuch a change as this upon my ſoul, it made me wonder. The Lord did alſo very glorioufly give me his precious word to back the diſcovery of the Son of God unto me, ſo that I can ſay, through grace, it was according to the ſcriptures. (1 Cor. xv. 1—4.) And as I was muſing with myſelf what theſe things ſhould mean, I thought I heard ſuch a word in my heart as this, *I have ſet thee down becauſe I have ſomething more than ordinary for thee to do;* which made me the more wonder, ſaying, What, my Lord, ſuch a poor wretch as I? Yet ſtill this continued, *I have ſet thee down, &c.* with more diſcoveries of the Lord Jeſus, and the power of the blood of his croſs upon my ſoul, ſo that I ſaw it was that which did ſave and redeem ſinners, very clearly and ſenſibly with the eyes of my ſoul; which had ſuch an effect upon my ſoul, as I do hope did ſweetly ſeaſon every faculty. Reader, I ſpeak in the preſence of God, and he knows I lie not; many ſuch dealings of his I could tell thee of; but my buſineſs, at this time, is not ſo to do; but only to tell thee what operation the blood of Chriſt

hath had upon my conſcience, at ſeveral times, and in different frames of ſpirit.

Sometimes I have been ſo loaded with my ſins, that I could not tell where to reſt, nor what to do; and at ſuch times I thought it would have taken away my ſenſes; but God, through grace, hath ſo effectually applied the atonement of Jeſus to my poor wounded guilty conſcience, and I have found ſuch a ſweet, ſolid, ſober, heart-comforting peace, that it hath made me rejoice exceedingly; and I have for a time been in a ſtrait and trouble, that I ſhould love and honour him no more, the virtue of whoſe blood hath ſo comforted my ſoul.

My ſins have at times appeared ſo great, that I have thought one of them as heinous as all the ſins of all the men in the world. Reader, theſe things are not fancies, for I have ſmarted for this experience; yet the leaſt believing view of the blood of Jeſus hath made my guilt vaniſh to my aſtoniſhment, and delivered me into ſweet and heavenly peace and joy in the Holy Ghoſt.

Sometimes when my heart hath been hard, ſlothful, blind, and ſenſeleſs, (which are ſad frames for a poor Chriſtian) then hath the precious blood of Chriſt ſoftened, enlivened, quickened, and enlightened my ſoul.

When I have been loaded with ſin, and haraſſed with temptations, I had a trial of the virtue of Chriſt's blood, with a trial of the virtue of other things; and I have found that when tears, prayers, repentings, and all other things could not reach my heart, one ſhining of the virtue of his blood hath in a very bleſſed manner delivered me. It hath come with ſuch life and power, with ſuch irreſiſtible and marvellous glory, as to wipe off all the ſlurs, ſilence all the outcries, and quench all the fiery darts and flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of a ſinful life.

Friends, as St. Peter ſaith to the church, ſo I ſay to you, I have not preached to you cunningly deviſed fables, in telling you of the blood of Chriſt, and what authority it hath had upon my conſcience; but as Peter ſaith touching the coming of the Lord Jeſus into the world, ſo in ſome meaſure I can ſay of the blood of the Lord Jeſus Chriſt, that was ſhed when he did come into the world. There is not only my ſingle teſtimony touching this; but all the prophets agree in advancing it in writing, and all the ſaints

declare the ſame, in ſpeaking forth its amiableneſs and powerful virtue. *As for thee, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit wherein was no water,* Zech. ix. 11. *We have redemption through his blood,* Epheſ. i. 7. Col. i. 17. *Our robes are waſhed, and made white in the blood of the Lamb,* Rev. vii. 14. *The devil is overcome through the blood of the Lamb, and conſcience is purged too, through the blood of the Lamb,* Heb. ix. 14. *We have free recourſe to the throne of grace through the blood of Jeſus,* Heb. x. 19. I could bring a cloud of witneſſes out of the types and ſhadows, and out of the prophets, and much more out of the New Teſtament; but I forbear.

I will now ſhew the ſeveral privileges and advantages they have who are under the covenant of grace, over thoſe who are under the law.

Firſt, The covenant of grace is not grounded upon our obedience, but upon God's pardoning love to us through Chriſt Jeſus. The firſt covenant ſtood to be broken or kept by us, and God's love to be loſt, or enjoyed hereafter, as we behaved ourſelves: but the ground of the covenant of grace is God's mere love through Jeſus Chriſt, Deut. vii. 8, 9. *The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than other people; for ye were the feweſt of all people; but becauſe the Lord loves you, and becauſe he will keep the oath which he ſware to your fathers.* Again, Iſaiah liii. 9. *In his love, and in his pity he redeemed them, and the angel of his preſence ſaved them,* that is, Jeſus Chriſt. And again, 2 Tim. i. 9. *Who hath ſaved us.——Not according to the works of righteouſneſs which we have done, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.*

Secondly, This love is conveyed to us through what he hath done with whom the covenant was made. *According as he hath choſen us in Chriſt, and hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. God for Chriſt's ſake, hath loved you,* 2 Tim. i. 9. Epheſ. i. 3, 4. Epheſ. iv. 32. Now, if this be but rightly underſtood, it diſcovers abundance of comfort to them who are within the covenant. For,

Here a believer ſeeth he ſhall ſtand, if Chriſt's doings ſtand (which is a ſure foundation); for God dealeth with him through Chriſt; and he will not fall, unleſs the ſufferings and merits of Chriſt be rejected beſo. the eyes of di-

vine juſtice. For with him the covenant was made, and he was the ſurety of it, Zech. ix. 11. Heb. vii. 22. that is, as the covenant was made with him, ſo he ſtood bound to fulfil the ſame: For you muſt underſtand, that the covenant was made between the Father and the Son, long before it was accompliſhed, or manifeſtly ſealed with Chriſt's blood; it was made before the world began, Tit. i. 2. Eph. i. 4. 1 Pet. i. 18, 19, 20. But the conditions thereof were not fulfilled until Chriſt died; and all that while did Jeſus ſtand bound as a ſurety till the payment ſhould be made. And it was by virtue of his ſuretiſhip, that all thoſe of the election that were born before he came, were ſaved, and entered into reſt. The forgiveneſs of ſins that were paſt, though it was through the blood of Chriſt, yet it was alſo through the forbearance of God, Rom. iii. 25. That is, Chriſt becoming ſurety for thoſe that died before his coming, that he would in deed and in truth, (at the time appointed, Gal. iv. 4) give complete and full ſatisfaction for them according to the condition of the covenant.

The ſecond covenant, which believers are under, as the ground and foundation, being ſafe, ſo the promiſes thereof are better, ſurer, and fuller.

Firſt, They are better, if you compare the excellency of the one with that of the other. The firſt hath promiſed nothing but an earthly paradiſe. Do this, and thou ſhalt live; namely, in an earthly paradiſe. But the other brings the promiſe of an heavenly paradiſe.

Secondly, As the covenant of works doth promiſe an earthly paradiſe; yet it is a paradiſe or bleſſing that might be loſt; for no longer than thou doeſt well art thou accepted by that. But the promiſes of the new covenant bring unto us the benefit of eternal inheritance, (Heb. ix. 15.) *That they which are called might receive the promiſe of eternal inheritance.*

Thirdly, The other, as it is not ſo good as this, ſo neither is it ſo ſure; and therefore he calls that ſuch an one as might be ſhaken, (Heb. xii. 27) but this is ſaid to be one that cannot be ſhaken: *And this word*, ſaith Paul, *yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made; that thoſe things that cannot be ſhaken* (which is the ſecond covenant) *may remain.* Therefore, ye bleſſed ſaints, ſeeing ye have received *a kingdom which can-*

not be moved, let us have grace whereby we may ſerve God acceptably, with reverence and godly fear.

Firſt, The promiſes are ſurer, in that they are founded upon God's love, and come to us without calling for thoſe things at our hands, that may be a means of putting a ſtop to our certain enjoying them. The promiſes under the law might eaſily be ſtopped by our diſobedience; but the promiſes under the goſpel ſay, *If heaven above can be meaſured, and the foundations of the earth ſearched out, then will I caſt off all the ſeed of Iſrael, for all that they have done.* Again, *I, even I am he that bloteth out thy tranſgreſſions for my own name's ſake, and will not remember thy ſins,* Iſa. xliii. 25. I will make thee a partaker of my promiſe, and take away that which would hinder; *I will caſt all your ſins into the depths of the ſea,* that my promiſe may be ſure to all the ſeed. The apoſtle, when he would ſhew us that the new covenant promiſes were more ſure than the old, tells us plainly, that the law and works are ſet aſide, and that they are merely made ours through the righteouſneſs of Chriſt. *For the promiſe that Abraham ſhould be heir of the world was not to him or to his ſeed through the law, but through the righteouſneſs of faith: For if they, which are of the law* (or of works) *be heirs, then faith is made void, and the promiſe made of none effect. Therefore it is of faith—that the promiſe might be ſure to all the ſeed,* Rom. iv. 13, 14, 16.

Secondly, The promiſes are committed to a faithful friend of ours in keeping: *For all the promiſes are in Chriſt;* not yea and nay, but *yea and amen,* certain and ſure; being in the hand of our head, our friend, our brother, our huſband, our fleſh and bones, even in the heart and hand of our precious Jeſus.

Thirdly, Becauſe all the conditions of them are already fulfilled by him. Every new covenant promiſe, if there be any condition in it, our undertaker hath accompliſhed it for us, and alſo giveth us grace to receive its ſweetneſs as it ſprings from him.

Fourthly, The promiſes are ſure, becauſe they are grounded upon the love of God; and as Chriſt hath fulfilled every condition, as to juſtification, the Lord hath ſolemnly ſworn with an oath for our better confidence in him. *For when God made promiſe to Abraham* (and ſo to all ſaints) *becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, Surely bleſſing I will bleſs thee, and multiplying I will multiply*

thee; and so after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife (that there might be no doubt concerning the fulfilment of the promise); *wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel.* (or certain, unchangeable decree in making the promise, for the comfort of his children) *confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us,* Heb. vi. 13—18.

Fifthly, That the promises are better, appears from this, that they are more free and full; for one saith. No work, no life: do this, and then thou shalt live; if not, thou shalt be damned. But the other saith, We are saved by believing in what another hath done, without the works of the law. *Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness,* Rom. iv. 4, 5. The one saith, Pay me that thou owest; the other saith, I do frankly and freely forgive thee all. The one saith, Because thou hast sinned thou shalt die; the other saith, Because Christ lives, thou shalt live also, John xv.

As the promises are more free, so they are more full; full of encouragement and comfort. The one (the law) looks like Pharaoh's seven ill-favoured kine, more ready to eat one up, than to afford food. The other is like the full grape in the cluster, which hath a glorious blessing in it. The one saith, If thou hast sinned, turn again; the other saith, If thou hast sinned, thou shalt be damned.

The promises of the law convey neither faith, hope, nor the Spirit; but through the promises of the gospel we have all these—*Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature,* 1 Pet. i. 4. Therefore, *let us hold fast the profession of our faith without wavering; for he is faithful that promised,* Heb. x. 23. *In hope of eternal life,* (how so?) *which God, that cannot lie, promised before the world began,* Titus i. 2.

They that are in this covenant are in a very happy state; for though there be several things in the gospel to be done, yet Christ Jesus doth not look that they should be done by man, as man, but by his own Spirit in them, as it is written, *Thou hast wrought all our works in us.* Is there that condition, they must believe? He will be *the author and finisher*

of their faith, Heb. xii. 2, 3. Muſt there alſo be hope in his children? He *hath given them good hope through grace*, 2 Theſ. ii. 16. Are the people of God to live to his glory? Then he will work in them, *both to will and to do of his good pleaſure*, Phil. ii. 13.

As God, he works all our works in us; and we have another nature given unto us, by which we are made willing to glorify God in our bodies, and in our ſpirit, which are his. *Thy people ſhall be willing in the day of thy power*, 1 Cor. vi. 20. Pſalm cx. 3.

All thoſe who are in this ſecond covenant are ſafe; for in caſe they ſhould fall, after their converſion, into ſome ſin or ſins, (for who lives and ſins not? Prov. xxiv. 16.) yet through the merits and interceſſion of Chriſt Jeſus, who is their undertaker in this covenant, they ſhall have their ſins pardoned, their wounds healed, and they raiſed up again. This privilege the children of the firſt covenant have not; for if they ſin, they are never afterwards regarded by that covenant. *They brake my covenant, and I regarded them not*, Heb. viii. 9. But when God ſpeaks of the covenant of grace, and of the public perſon under the name of David, he ſaith thus, Pſalm lxxxix. 26—37. *He ſhall cry unto me, Thou art my Father, my God, and the Rock of my ſalvation. Alſo I will make him my firſt-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him. His ſeed alſo will I make to endure forever, and his throne as the days of heaven. If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and keep not my commandments; then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holineſs, that I will not lie unto David. His ſeed ſhall endure forever, and his throne as the ſun before me. It ſhall be eſtabliſhed forever as the moon, and as a faithful witneſs in heaven.—My covenant ſhall ſtand faſt with him.* As if God had ſaid, I did not make this covenant with man, but with my Son, and with him I will perform it; and ſeeing he hath given me complete ſatisfaction, though his children, through infirmity, tranſgreſs, yet my covenant is not therefore broken, ſeeing he with whom it was made ſtandeth firm, according to the deſire of my

heart: so that my justice is satisfied, and my law hath nothing to say; for there is no want of perfection in the sacrifice of Christ.

If, believers, you love your souls, and would live in the peace of God, *to the which ye are called in one body*, then, I beseech you, seriously settle in your souls this one thing, that the new covenant is not broken by our transgressions, because it was not made with us. The reason why the saints of God have so many ups and downs in their travel towards heaven, is because they are so weak in the faith of this one thing: for they think, if they fail in this or that particular performance, if their hearts be dead and cold, and their lusts mighty and strong; therefore God now is angry, and now will shut them out of his favour; the new covenant is broken, and Christ Jesus will stand their friend no longer; now also the devil hath power again, and now they must have their part in the resurrection of damnation; when, in truth, the covenant is not for all this any more broken, and so the grace of God no more straitened, than it was before. Therefore, when thou findest that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be sure thou keep a stedfast eye on the Mediator of this new covenant; and remember, that it is not only made with him, and his part fulfilled, but that he doth look upon his fulfilling it so as not to lay thy sins to thy charge, though he may, as a father, chastise thee for them. *If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.* And what was that? Why, that *his seed shall endure forever, and his throne as the days of heaven*, Psalm lxxxix. 30—34, 36, 29.

Another privilege of the saints, by virtue of the new covenant, is, That they have part of the possession of heaven and glory already, in two ways: First, The divine nature is conveyed from heaven into them: and, Secondly, The human nature is received up, and entertained in, and hath got possession of heaven.

1. They have the first-fruits of the Spirit, the earnest of the Spirit, which is instead of the whole. *Which is the*

earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory, Rom. viii. 8—11. Eph. i. 13, 14.

2. The nature of man is in glory, as the firſt-fruits of mankind, as a forerunner, to take poſſeſſion till we all go thither, 1 Cor. xv. 20. For the Man born at Bethlehem is aſcended (which is part of the maſs of mankind) into glory, as a public perſon, as the firſt-fruits, repreſenting the whole of the children of God. So that in ſome ſenſe it may be ſaid, that the ſaints have already taken poſſeſſion of the kingdom of heaven, by their Jeſus; he being, in their room, entered to prepare a place for them, John xiv. 1—5.

When Jeſus Chriſt came down from glory, it was that he might bring us to glory: and that he might be ſure not to fail, he clothed himſelf with our nature, as if one ſhould take a piece out of the whole lump inſtead of the whole, Heb. ii. 14. and inveſted it with that glory which he was in before he came down from heaven. Thus is that ſaying to be underſtood, ſpeaking of Chriſt and his ſaints, *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*, Eph. ii. 6.

Not only ſo, but all the power of God, (1 Pet. i. 5.) with the reſt of his glorious attributes, is on our ſide, for they dwell in our nature, which is the man Jeſus, and engage for us poor, ſimple, empty creatures, as to our eternal happineſs. *For in him dwelleth all the fulneſs of the Godhead bodily: and ye are complete in him*, Col. ii. 9, 10. God dwelleth completely in him, and ye alſo are completely implanted in him, *which is the head of all principality and power;* and all this by the conſent of the Father; *for it pleaſed the Father, that in him ſhould all fulneſs dwell*, Col. i 19. The Godhead doth not dwell in Chriſt Jeſus for himſelf only, but that it may be in a way of righteouſneſs conveyed to us, for our comfort and help in our wants. *All power is given unto me in heaven and in earth*, ſaid Chriſt: *and, lo, I am with you alway, even unto the end of the world*, Matt. xxviii. 18, 20. *He hath received gifts for men, even for the rebellious*, Pſalm lxviii. 18. *Of his fulneſs have all we received, and grace for grace*, John i. 16. Col. i. 9. And this the ſaints cannot be deprived of, becauſe the covenant made with Chriſt, in every tittle of it, was completely fulfilled, ſo that juſtice cannot object any thing; holineſs can find no fault; nay, all the

power of God cannot shake any thing that hath been done for us by the Mediator of the new covenant; for there is no covenant of works to a believer, no condemnation, no sin to be charged, because there is no law to be pleaded, but all is made up by our middle man, Christ Jesus. O blessed covenant! O blessed privilege! Be wise, therefore, O ye poor drooping souls, that are the sons of this second covenant. *Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again* (nor terrified in your consciences) *with the yoke of bondage*, Gal. v. 1.

Object. If it be so, then one need not care what they do; they may live in sin, seeing Christ hath made satisfaction.

Answ. If I were to point out one under the power of the devil, going hastily to hell, I would look no further for such a man, than to him that would make such a use as this of the grace of God. What! because Christ is a Saviour, thou wilt be a sinner! because his grace abounds, therefore thou wilt abound in sin! O wicked wretch! let me tell thee before I leave thee, as God's covenant with Christ for his children stands sure, immutable, and unchangeable; so also hath God taken such a course with thee, that unless he deny himself, it is impossible that thou shouldst go to heaven, dying in that condition. They tempted God, proved him, and turned his grace into lasciviousness, *so* he *sware, in* his *wrath, They shall not enter into my rest.* No, saith God, if Christ and heaven will not satisfy them, hell must devour them. God hath more places than one, in which to put sinners; if they do not like heaven, hell must be their residence; if they do not love Christ, they must dwell forever with devils.

Object. But if Christ hath given God a full and complete satisfaction, then, though I go on in sin, I need not fear; it will be injustice in God to punish for those sins for which he is already satisfied by Christ.

Answ. Rebel, there are some in Christ, and some out of him; they that are in him have their sins forgiven, and are made new creatures, having the spirit of the Son, which is a holy, loving, self-denying spirit. And they that are thus in Jesus Christ, are so far off from delighting in sin, that it is the greatest thing that troubles them. O how willingly would they be rid of the very thoughts of it, Psa. cxix. 113. It is the grief of their souls (when they are in a right frame of spirit) that they can live no more to the honour and glory of God than they do; and in all their prayers to God, the

breathing of their souls is as much for sanctifying grace as pardoning grace; they would as willingly live holy here, as they would be happy in the world to come, Phil. iii. 4—21. they would as willingly be cleansed from the filth of sin, as to have its guilt taken away; they would as willingly glorify God here, as they would be glorified by him hereafter.

But others are out of Christ, being under the law; and as for all those, let them be civil or profane, they are such as God accounts wicked; and if all the angels in heaven can drag them before the judgment-seat of Christ, they shall be brought before it, to answer for all their ungodly deeds, Jude 15. and being condemned for them, the fire of hell will burn them, if they die in that condition. Therefore, if you love your souls, do not give way to such a wicked spirit. *Let no man deceive you with* such *vain words*, as to think, because Christ hath made satisfaction to God for sin, therefore you may live in sin: God forbid that any should think so, *for because of these things cometh the wrath of God upon the children of disobedience*, Eph. v. 6.

Thus have I given thee, reader, a brief discourse touching the covenant of works, and the covenant of grace. I shall now begin with the use and application of the whole, in as brief a way as I can, desiring the Lord to bless it to thee.

Let us examine a little touching the covenant you stand before God in, whether it be the covenant of works, or the covenant of grace. And for the right doing of this, I shall lay down this proposition; that all men naturally come into the world under the first of these, which is called the old covenant, or the covenant of works, which is the law; *and were* all *by nature the children of wrath, even as others*; which they could not have been, had they not been under the law; for there are none that are under the other covenant that are still the children of wrath, but the children of faith, the children of the promise, accepted children, children not of the bond-woman, but of the free, Gal. iv. 28, 29, 30, 31.

Now here is the question, Which of these two covenants art thou under, soul?

Answ. I hope I am under the covenant of grace.

Quest. But what ground hast thou to think that thou art under that blessed covenant, and not under the covenant of works, that soul-damning covenant?

Answ. What ground? Why, I hope I am.

Quest. But what ground hast thou for thy hope? for hope without a ground is like a castle built in the air, that will never be able to do thee any good, but will prove like theirs spoken of in Job viii. 13, 14, 15. *whose hope shall be cut off, and whose trust shall be* like *a spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.*

Answ. My hope is grounded upon the promises; what else should it be grounded upon?

Reply. Truly to build thy hope upon Jesus Christ, upon God in Christ through the promise, and to have this hope by the shedding abroad of the love of God in the heart, is a right-grounded hope, Rom. v. 1—5.

Quest. But what promises in the scripture do you find your hope built upon? and how do you know whether you build your hope upon the promises in the gospel, the promises of the new covenant; and not on the promises of the old covenant; for there are promises in that as well as in the other?

Answ. I hope, that if I do well, I shall be accepted; because God hath said I shall, Gen. iv. 7.

Reply. O soul, if thy hope be grounded there, thy hope is not grounded upon the gospel promises, or the new covenant, but upon the old; for these words were spoken to Cain, a son of the old covenant, which runs thus; *Do this, and thou shalt live. The man which doeth those things shall live by them*, Lev. xviii. 5. Ezek. xx. 11. Rom. x. 5. Gal. iii. 12.

Object. Why, truly, if a man's doing well, and living well, and his striving to serve God as well as he can, will not help him to Christ, I do not know what will. I am sure sinning against God will not.

Quest. Did you never read that scripture, *Israel, which followed after the law of righteousness, hath not attained to the law of righteousness?* Rom. ix. 30, 31, 32.

Object. But doth not the scripture say, *Blessed are they that do his commandments, that they may have right to the tree of life*, Rev. xxii. 14.

Answ. Let us inquire, whether to *do his commandments*, be to strive to keep the law, as a covenant of works, or whether it be meant of the great commandments of the New Testament, which are cited, 1 John iii. 22, 23. *And whatsoever we ask we receive of him, because we keep his com-*

mandments, and do those things that are pleasing in his sight. But what do you mean, John? Do you mean the covenant of the law, or the covenant of the gospel? Why, *this is his commandment,* (saith he) *that we should believe on the name of his Son Jesus Christ, and love one another,* (as the fruits of this faith,) *as he gave us commandment.* If it be the old covenant, as a covenant of works, then the gospel is but a lost thing. If it were of works, then no more of grace; therefore it is not the old covenant, as the old covenant.

Quest. But what do you mean by these words, the old covenant, as the old covenant? explain your meaning.

Answ. My meaning is, that the law is not to be looked upon for life, so as it was handed out from mount Sinai: though, if ever thou wouldest indeed be saved, after thou hast faith in Christ, thou mayest and must solace thyself in it, and take pleasure therein, to express thy love to him, who hath already saved thee by his own blood, without thy obedience to the law.

Quest. Do you think that I do mean that my righteousness will save me without Christ's? if so, you mistake me; for I think not so: but this I say, I will labour to do what I can, and what I cannot do, Christ will do for me.

Answ. Ah, poor soul, this is the wrong way too; for this is to make Christ but a piece of a Saviour. Thou wilt do something, and Christ shall do the rest: thou wilt set thy own things in the first place, and if thou wantest at last, then thou wilt borrow of Christ. Thou art such an one that doeth Christ the greatest injury of all: first, in that thou dost undervalue his merits, by preferring thy own works before his; and secondly, by mingling thy works, thy dirty ragged righteousness with his.

Quest. Why, would you have us do nothing? Would you have us make Christ do all, and we sit still?

Answ. Poor soul, thou mockest Jesus Christ in saying thus. I tell thee he counts it a great glory to do all for thee, and it is a great dishonour to him for thee to think otherwise. And this the saints of God know, that have experienced the work of grace upon their souls, saying, *Thou art worthy to take the book, and to open the seals thereof. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: for thou wast slain, and hast redeemed us to God by thy blood,*

Rev. v. 9, 12. *To the praise of the glory of his grace: in whom we have redemption through his blood,* Eph. i. 6, 7.

Reply. All this we confess, that Jesus Christ died for us; but he that thinks to be saved by Christ, and liveth in his sins, shall never be saved.

Answ. I grant that: but this I say, a man must not make his good doings the lowest round of the ladder, by which to go to heaven; he that shall go to heaven must wholly, without any of his own doings, venture his precious soul upon Jesus Christ and his merits.

Quest. What, and come to Christ as a sinner?

Answ. Yea, with all thy sins upon thee, even as filthy as thou art.

Quest. But is not this the way to make Christ loath us? You know when children fall down in the dirt, usually, before they go home, they make their clothes as clean as they can, for fear their parents should chide them: and so I think should we.

Answ. This comparison is wrong, if you bring it to shew us how we must do when we come to Christ. He that can make himself clean, hath no need of Christ; for the whole, the clean and righteous, have no need of Christ; but those that are sick. Physicians, who love to be honoured, will not bid their patients first to make themselves whole, and then come to them; no, but bid them come with their sores, as the woman with her bloody issue, Mark v. and as Mary Magdalene, who was full of devils, and the defiled lepers; that is the right coming to Christ.

Reply. Well, I hope that Christ will save me; for his promises and mercy are very large; and as long as he hath promised to give us life, I fear my state the less.

Answ. It is true, Christ's promises are very large, blessed be his name, and so is his mercy; but notwithstanding all that, there are many go in at the broad gate; therefore your business is seriously to inquire whether you are under the first or second covenant; for unless you are under the second, you will never be regarded of the Lord, as you are a sinner, Heb. viii. 9. For if God should give you a share in the second covenant, you will have all your sins pardoned, and have eternal life, though you have been a great sinner.

But do not expect that thou shalt have any part or share in the large promises and mercy of God, for the benefit

and comfort of thy poor soul, whilst thou art under the old covenant; because so long thou art out of Christ, through whom God conveys his mercy, grace, and love to sinners. *For all the promises of God in him are yea, and in him amen.* Indeed his mercy, grace, and love are very great, but they are treasured up in him, given forth to him, and through him. *But God, who is rich in mercy, for his great love wherewith he loved us—that he might shew the exceeding riches of his grace*; but which way? *in his kindness toward us through Christ Jesus.*

But out of Christ thou shalt find a sin-avenging God, who will by no means spare the guilty: and every one that is found out of Jesus Christ, will be found guilty in the judgment day, upon whom the wrath of God shall be poured, to their eternal ruin.

Now therefore consider, and take the counsel of the apostle, 2 Cor. xiii. 5. to examine thyself, whether thou art in the faith, and to prove thine own self, whether thou hast received the Spirit of Christ into thy soul; whether thou hast been converted; whether thou hast been born again, and made a new creature; whether thou hast had thy sins washed away in the blood of Christ; whether thou hast been brought from under the old covenant into the new. And do not make a slight examination; for thou hast a precious soul, either to be saved or damned.

That thou mayest not be deceived, consider that it is one thing to be convinced, and another to be converted; one thing to be wounded, and another to be killed; and so to be made alive by the faith of Jesus Christ. When men are killed, they are killed to all things they lived to before, both sin and righteousness, as all their old faith, and supposed grace. The old covenant will shew thee that thou art a sinner, and a great one; but it will not shew thee, without the help of the Spirit, that thou art without all grace by nature: no, but in the midst of thy troubles, thou wilt keep thyself from coming to Christ, by persuading thy soul, that thou art come, and hast some grace already. Therefore, be earnest in begging the Spirit, that thy soul may be enlightened, and the wickedness of thy heart discovered, that thou mayest see the miserable state thou art in by reason of unbelief, which is the great condemning sin: and in a sight and sense of thy sad condition (if God should deal with thee according to thy desert) cry to God for faith

in a crucified Jesus, that thou mayest have all thy sins washed away in his blood, and such a work of grace wrought in thy soul, as will stand in the judgment day.

You know I told you that a man might go a great way in a profession, and have many excellent gifts, so as to do many wondrous works, and yet be but under the law; from hence you may learn, not to judge yourselves to be the children of God, (1 Cor. i.) because you have some gifts of knowledge or understanding more than others; no, for thou mayest have much head knowledge, and yet be but under the law, and consequently under the curse.

Seeing it is so, that men may have all this, and yet perish, then what will become of those that do no good at all, and have no understanding, neither of their own guilt, nor of Christ's mercy? Read with understanding, Isa. xxvii. 11. *Therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.* See also 2 Thess. i. 8, 9.

Many are not able to distinguish between the nature of the law and the gospel. Blindness as to the knowledge of this, is one great cause of the ruin of many: as Paul saith, *When Moses is read*, or while the law is discovered, *the vail is upon their heart*, 2 Cor. iii. 15. that is, the vail of ignorance is still upon their heart, so that they cannot discern the nature of the law, nor the nature of the gospel, as you may see, if you compare it with chap. iv. 3, 4. Were you but well examined, many of you would be found so ignorant, that you would not be able to give a word of right answer concerning either the law or the gospel. Nay, my friends, suppose one should ask you what time you spend, what pains you take, to understand the nature and difference of these two covenants, would you not say (if you should speak the truth) that you did not so much as regard whether there were two or more? would you not say, I did not think of covenants, or study the nature of them? I thought that if I lived honestly, and did as well as I could, that God would accept of me, and have mercy upon me, as he had on others. Ah, friends, this is the cause of the ruin of thousands; for if they are blinded to the right use of the law and gospel, they will be in danger of perishing most miserably, unless God, of his mere mercy and love, doth rend the vail from off their hearts.

If you would indeed be delivered from the firſt into the ſecond covenant, I admoniſh you to obſerve theſe following particulars.

Firſt, Do not content yourſelves, though you do good works (that is, which in themſelves are good) in and with a legal ſpirit.

If you do any thing commanded in ſcripture, and in doing it, think that God is well pleaſed therewith, becauſe you, as religious men, do the ſame; upon this miſtake was Paul himſelf in danger of being deſtroyed; for he thought, becauſe he was zealous, and one of the ſtricteſt ſects of religion, therefore God would have been good unto him, and have accepted his doings, for he counted them his gain, Phil. iii. 4—8.

When a man thinks he is more ſincere, more liberal, with more difficulty, or to the weakening of his eſtate; I ſay, if a man, becauſe of this, thinks that God accepteth his labour, it is done from an old covenant ſpirit

Some men may think that they ſhall be heard, becauſe they have prayer in their families, and can pray long, and expreſs themſelves excellently in prayer, and have great enlargements in it; to think that God doth delight in their doings, and accept their work on theſe accounts, this is from a legal ſpirit.

Some men think, becauſe their parents have been religious before them, and have been the people of God, that if they alſo attend to the outward obſerving of that which they learned from them, God will accept them; this alſo is from a wrong ſpirit: and how many are there at this day, who think the better of themſelves merely upon that account! aye, and think the people of God ought to think ſo too; not underſtanding that it is ordinary for an Eli to have a Hophni and a Phineas, both ſons of Belial; a good Samuel to have a perverſe offſpring; and David an Abſalom. The ſelf-righteous Jews ſuppoſed they had a privilege with God more than others, when there was in truth no ſuch thing, John viii. 33, 34, 35. Matt. iii. 7, 8, 9. For truly if the ſame faith be not in them, which was in their fathers, to lay hold of the Chriſt of God, in the ſame ſpirit as they did, they muſt utterly periſh, notwithſtanding their high conceit of themſelves.

When perſons come into the preſence of God, without having their eyes upon the Divine Majeſty, through the

flesh and blood of the Son of God, they come before God, and do whatsoever they do from an old covenant spirit. As for instance, some persons will go to prayer, and plead very hard with God that he would grant their desires, pleading their great want; they will also plead his great mercy, and his free promises; but yet neglecting Christ, the righteous Lamb of God, to appear before him in, they go before the Lord no otherwise than in an old covenant spirit; for they go to him only as a merciful Creator, and they as his creatures; not as if he were their Father in Christ, and they his children by regeneration. And though they may call God their father, (not knowing what they say, only having learned such things by tradition,) as the pharisees did, yet Christ will have his time to say to them, even to their faces, as he did to the Jews, Your father, notwithstanding your profession, is the devil, to their grief and everlasting misery, John viii. 44.

Another thing to be observed, if we would not do things in a legal spirit, is, to take care that we do none of the works of the holy law of God for life or acceptance with him; no, nor of the gospel neither. To do the works of the law, to the end we may be accepted of God, or that we may please him, and to have our desires of him, is to act from a legal spirit, and that is expressly laid down, where it is said, *To him that worketh, is the reward not reckoned of grace, but of debt;* that is, he appears before God through the law, and his obedience to it, (Rom. iv. 4, 5.) And though they be in themselves gospel ordinances, as baptism, breaking of bread, hearing, praying, meditation, or the like; yet, if these are not done in a right spirit, they are thereby used as a hand by the devil, to pull thee under the covenant of works, as in former times he used circumcision, which was no part of the covenant of works, the ten commands, but a seal of the righteousness of faith; yet, being done in a legal spirit, the soul was thereby brought under the covenant of works, and so most miserably destroyed unawares to itself, because there was not a right understanding of the nature and terms of the said covenant. Thus it is now; souls being ignorant of the nature of the law, do, by subjecting to several gospel ordinances, fly off from Christ, when they think they are coming to him: if you would know when or how this was done, whether in one particular or more, attend to the following:—

1. A man brings himself under the covenant of works by gospel ordinances, when he cannot be persuaded that God will have mercy upon him, except he yield obedience to such or such a particular thing commanded in the word; this is the very same spirit that was in the false brethren spoken of, (Acts xv. Gal. the whole epistle) whose judgment was, that unless such and such things were done, they could not be saved. And now we have also some who say, unless your infants be baptized, they cannot be saved; and others say, unless you be rightly baptized, you have no ground to be assured that you are believers, or members of churches; which is so far off from being so good as a legal spirit, that it is the spirit of blasphemy; because they imagine that the spirit, righteousness, and faith of Jesus, and the confession thereof, is not sufficient to declare men to be members of the Lord Jesus; when, on the other side, though they be rank hypocrites, yet if they do yield an outward subjection to this or that, they are counted good members: which doth clearly discover, that there is not so much honour given to the putting on the righteousness of the Son of God as there is to that which a man may do, and yet go to hell within an hour after; nay, in the very doing of it, doth shut out himself from Jesus Christ.

2. Men may do things from a legal spirit, when they content themselves with doing such and such a thing; as prayers, reading, hearing, baptism, breaking of bread, or the like. As for instance, some men, being persuaded that such and such a thing is their duty, and that unless they do it, God will not be pleased with them, nor suffer them to be heirs of his kingdom; they, from this spirit, rush into, and do the thing; which being done, they fancy themselves in a happy condition; like the pharisee, who, because he had done this and the other thing, said in a bragging way, Lord, I thank thee that I am not as this publican, for I have done thus and thus.

3. That man doth act from a legal spirit, who maketh the strictness of his walking the ground of his assurance for eternal life. All the ground some have to believe they shall be saved is, because they walk not so loose as their neighbours, they are not so bad as others, and therefore they question not but that they shall do well. This is a false ground, and savours of slight and shallow apprehensions of the old covenant: I call them shallow apprehen-

ſions, becauſe they are not right and ſound, and are ſuch as will do the ſoul no good, but beguile it; a true knowledge of the nature of this covenant doth not appear to the ſoul, only ſome commanding power it hath, which the ſoul endeavouring to give itſelf up unto, finds ſome peace and content, and eſpecially if it find itſelf pretty willing to yield to its commands. Is not this the very ground of thy hoping that God will ſave thee from the wrath to come? If one aſk thee what ground thou haſt to think thou ſhalt be ſaved, wouldeſt thou not ſay, Becauſe I have left my ſins, and am more inclined to do good, and to get more knowledge. I endeavour to walk in church order, and therefore I hope God hath done a good work for me, and will ſave my ſoul? Alas, this is a trick of the devil, to make ſouls build the ground of their ſalvation upon their ſtrictneſs, and abſtaining from the wickedneſs of their former lives, and becauſe they deſire to be more ſtrict. If you would know ſuch a man or woman, you ſhall find them in this frame; when they think their hearts are good, then they imagine Chriſt will have mercy upon them; but when their corruptions work, they doubt and ſcruple, until again they have their hearts more ready to do the things contained in the law and ordinances of the goſpel. Such men commonly cheer their hearts, and encourage themſelves ſtill to hope all ſhall be well, becauſe they are not ſo bad as the reſt, ſaying, I am glad I am not as this publican, but better than he, more righteous than he, Luke xviii. 11.

4. That is a legal ſpirit, which ſecretly perſuades the ſoul, that if ever it will be ſaved by Chriſt, it muſt firſt be fitted for him by getting a good heart and good intentions to do this and that for Chriſt. This is the very way for the ſoul to turn itſelf from Chriſt, inſtead of turning to him; for ſuch a ſoul looks upon Chriſt rather as a cypher, than a real Saviour. Friend, if thou canſt fit thyſelf, what need haſt thou of Chriſt? If thou canſt get qualifications to carry to Chriſt, that thou mighteſt be accepted, thou doſt not look to be accepted in the Beloved. This is as if a man ſhould ſay, I will make myſelf clean, and then I will go to Chriſt that he may waſh me; or like to a man poſſeſſed, who will firſt caſt the devils out of himſelf, and then come to Chriſt to cure him. Thou muſt therefore come to Chriſt as the baſeſt ſinner in the world, more fit to be damned, if thou hadſt thy right, than to have the leaſt ſmile, hope, or comfort from

him: come with the fire of hell in thy conscience: come with thy heart hard, dead, cold, full of wickedness and madness against thy own salvation; come renouncing all thy tears, prayers, watchings, fastings; come as a blood-red sinner. Do not stay from Christ, till thou hast greater sense of thy own misery and of the reality of God's mercy; do not stay till thy heart is softer, and thy spirit in a better frame; but go, against thy carnal mind, and against the mind of the devil, throw thyself at the feet of Christ, with a halter about thy neck, and say, Lord Jesus, hear a sinner, a hard hearted sinner, a sinner that deserveth to be damned, to be cast into hell; and resolve never to return, or to give over crying unto him, till thou find that he hath washed thy conscience from dead works with his blood virtually, and clothed thee with his own righteousness, and made thee complete in himself. This is the way to come to Christ.

II. Now a few words to the second doctrine, and I shall draw to a conclusion: The doctrine contains in it very much comfort to thy soul, who art a new covenant man, or one under the new covenant.

There is, first, pardon of sin. Secondly, The manifestation of it. Thirdly, A power to cause thee to persevere through faith to the end of thy life.

There is, first, pardon of sin, which is not in the old covenant; for in that there is nothing but commands, and condemnation. There is a pardon of sin, even of all thy sins, against the first and second covenant, under which thou art, and that freely upon the account of Jesus Christ the righteous, he having in thy name, nature, and room, fulfilled all the law for thee, and freely given it unto thee. Though the law be a ministration of death and condemnation, yet the gospel, under which thou art, is the ministration of life and salvation, 2 Cor. iii. 6—9. They who live and die under the first covenant, God regardeth them not, Heb. viii. 9. yet they who are under the second, are as the apple of his eye, Deut. xxxii. 10. Psa. xvii. 8. Though they who are under the law are called to blackness, and darkness, and tempest, the sound of a trumpet, and a burning mountain, which sight was so terrible, that Moses said, *I exceedingly fear and quake*, Heb. xii. 18—21. *but ye are come unto mount Sion, and unto the city of the living God, the heavenly*

Jerusalem, and to an innumerable company of angels: to the general assembly and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, Heb. xii. 22, 23, 24, *even the forgiveness of sins,* Eph. i. 7.

2. The covenant that thou art under allows of repentance, in case thou slip or fall, by sudden temptations, Rev. ii. 5. but the law allows of none, Gal. iii. 10. The covenant that thou art under, allows thee strength also; but the law is only a sound of words, commanding words, but no power is given by them to fulfil the things commanded, Heb. xii. 19. Thou that art under this second, art made a son; but they that are under the first, are slaves to sin. Thou that art under this, hast a Mediator, to stand between justice and thee, 1 Tim. ii. 5. but they under the other, their mediator is turned an accuser, and speaketh most bitter things against their souls, John v. 45. The way that thou hast into paradise, is a new and living way, Heb. x. 20; but they that are under the old covenant, their way into paradise is a killing and destroying way, Gen. iii. 24. Thou hast the righteousness of Christ to appear before God with, Phil. iii. 9; but they under the old covenant, have nothing but the righteousness of the law, which Paul counts dirt and dung, Phil. iii. 7, 8. Thou hast that which will make thee perfect; but the other will not do so, Heb. vii. 19. *The law made nothing perfect, but the bringing in of a better hope* (which is the Son of God) *did; by the which we draw nigh unto God.*

3. The new covenant promiseth thee a new heart and a new spirit, Ezek. xxxvi. 26; but the old covenant promiseth none. The new covenant conveyeth faith, Gal. iii.; but the old one doth not. Through the new covenant, the love of God is conveyed into the heart, Rom. v.; but through the old covenant there is conveyed none of it savingly through Jesus Christ. The new covenant doth not only give a promise of life, but with that, the assurance of life; but the old one giveth none. The old covenant wrought wrath in us, and to us, Rom. iv. 15; but the new one worketh love, Gal. v. 6. Thus much for the first use.

Secondly, All these and many more privileges come to thee by the new covenant; and that thou mightest not

doubt of the certainty of them, God hath so ordered it, that they all come to thee by way of purchase, being obtained for thee by the one man Jesus, who is the Mediator, or the person that hath principally to do, both with God and thy soul, in the things pertaining to this covenant; so that now thou mayest look on all the glorious things that are spoken of in the new covenant, and say, All these must be mine; I must have a share in them; Christ hath purchased them for me, and given them to me. I need not say, How shall I come by them? God is holy, I am a sinner; God is just, and I have offended; no, but I may say, Though I am vile, and deserve nothing, yet Christ is holy, and deserveth all things; though I have so provoked God, by breaking his law, that he could not in justice look upon me, yet Christ hath so gloriously paid the debt, that now God can say, Welcome, soul, I will give thee grace, I will give thee glory, thou shalt lie in my bosom, and go no more out. My Son hath pleased me; he hath satisfied the loud cries of law and justice, that called for speedy vengeance on thee. He hath fulfilled the whole law; he hath brought in everlasting righteousness; he hath overcome the devil; he hath washed away thy sins with his most precious blood; he hath destroyed the power of death, and triumphs over all enemies. This he did in his own person, for as many as shall come to him; for this victory I give them, his righteousness I give them, his merits I bestow on them, and look upon them as holy, harmless, undefiled, and forever comely, through the victory of the Captain of their salvation.

That thou mayest in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou must be much in studying the two covenants; the nature of the one and of the other, and the states of those that are under them. Also, thou must be well grounded in the manner of the victory and merits of Christ, how they are made thine. Thou must believe that Jesus is the very Christ. Thou must believe that he was crucified, or hanged on a tree between two thieves. Thou must believe, that when he hung on the cross on Mount Calvary, it was for the sins * of those who

* This is the doctrine that I will live and die by, and be willing to be damned, if it saves me not. *For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation:* therefore *I preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness,* Rom. i. 16. 1 Cor. i. 23.

died before he was crucified, and for their sins who were alive at the time of his crucifixion, and that he did, by that one death, give satisfaction to God for all those who should be born and believe in him after his death, to the world's end. This thou must believe, upon pain of eternal damnation, that by that one death he put an end to the curse of the law and sin, and that by his death and resurrection he brought in a sufficient righteousness to clothe thee completely. *For by one offering he hath perfected forever them that are sanctified. Nor that he should offer himself often; for then must he often have suffered since the foundation of the world; but now ONCE, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.* Other priests may *offer oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered ONE sacrifice for sins, forever sat down on the right hand of God,* Heb. ix. 25, 26. v. 11, 12, 14.

But because, in thy pursuit after the faith of the gospel, thou wilt meet with devils, heretics, particular corruptions, unbelief, ignorance, and the spirit of works, urged on by false suggestions and damnable doctrines, I shall therefore briefly speak a word or two more of further advice, especially concerning these two things.

First, How thou art to conceive of the Saviour.

Secondly, How thou art to make application of him.

First, Thou must look upon him to be very God, and very man; God and man in one person, both natures joined together, for putting him in a capacity to be a suitable Saviour, to answer both sides and parties, with whom he had to do in the office of Mediator and Saviour.

Thou must believe, that what was done by Jesus Christ, was not done by one nature without the other; but that both natures, the Godhead and the manhood, did gloriously join together in the salvation of our bodies and souls; not that the Godhead undertook any thing without the manhood, nor did the manhood do any thing without the virtue and union of the Godhead. Thou must believe this, or thou canst not find any sound ground and footing for thy soul to rest upon.

If thou look upon either of these asunder, thou wilt conclude, that what was done by the Godhead, was not done for man, being done without the manhood; or else, that what was done with the manhood could not answer divine

justice; for it was the Godhead that gave value to the suffering of the manhood, and the manhood being joined therewith, that giveth us an interest in the heavenly glory of the Godhead.

What ground can a man have to believe that Christ is his Saviour, if he do not believe that he suffered for sin in his nature? And what ground can a man have to think that God the Father is satisfied, being infinite, if he believe not also, that he who gave the satisfaction was equal to him who was offended?

When you read of the offering of the body of the Son of Man for our sins, remember he did it in union with, and by the help of the eternal Godhead. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works?* &c. Heb. ix. 14.

When thou readest of the glorious works and splendour of the Godhead in Christ, then consider, that all that was done by the Godhead was done as it had union and communion with the manhood. Thus thou shalt see that the devil, sin, death, hell, and the grave, are all overcome by Jesus, God-Man. They must needs be overcome, when God doth it; and we have good ground to hope the victory is ours, when in our nature they are overcome.

The second thing is, how to apply, or to make application of this Christ to the soul. And for this, there is to be considered the following particulars.

1. When Christ Jesus appeared, he was looked upon by the Father, as if the sin of the whole world was upon him; nay, further, God did account him the sin of man: *he hath made him to be sin for us*, 2 Cor. v. 21. that is, God made his Son Jesus Christ our sin, or reckoned him in the place of sinners, and condemned him, as if he had been nothing but sin. *For what the law could not do, in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh* That is, for our sins, condemned his Son Jesus Christ, who in himself was altogether without sin, Rom. viii. 3. Therefore, as to taking away thy curse, thou must reckon him to be made sin for thee. And as to his being thy justification, thou must reckon him to be thy righteousness; *for God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.*

2. Consider for whose sakes this glorious design of the Father and the Son was brought to pass, and that you will find to be for sinful man, 2 Cor. viii. 9.

3. The terms on which it is made ours; and that you will find to be a free gift, merely arising from the mercy of God. *Ye are justified freely by his grace, through the redemption that is in Christ, whom God hath set forth to be a propitiation through faith in his blood,* &c.

4. Men are to reckon this grace theirs, upon the same terms which God offers it, which is freely, as they are worthless, undeserving creatures, without all good, and indisposed to do any good.

Christian, thou art not in this thing to follow thy sense and feeling, but the very word of God. That which doth the people of God the greatest injury, is their too little hearkening to what the gospel saith, and giving too much credit to what the law, sin, the devil, and conscience saith; and upon this ground conclude, that because guilt is upon the soul, therefore by sin, damnation is to be brought upon the soul. This is to set the word of God aside. But thou must give more credit to one syllable of the written word of the gospel, than to all the saints and angels in heaven and earth; much more to the devil and thy guilty conscience.

Let me give you a parable. There was a certain man that had committed treason against his king; but the king had compassion upon him, and sent him, by the hand of a faithful messenger, a pardon under his own hand and seal. In the country where this poor man dwelt, there were many that sought to trouble him, by often putting him in mind of his treason, and the law that was to be executed on the offender. Now, how could this man so honour his king, as by believing his hand writing, containing the pardon? certainly he would honour him more by so doing, than by regarding the clamours of his enemies.

Just so it is here. Thou hast committed treason against the King of heaven; he, through compassion for Christ's sake, hath sent thee a pardon: but the devil, the law, and thy conscience, continually seek to disturb thee, by bringing thy sins afresh to thy remembrance: but, wouldst thou honour thy King? Then, *He that believeth the record that God hath given of his Son, hath set to his seal that God is true. And this is the record, that God hath given to us eternal life; and*

this life is in his Son, 1 John v. 11, 12. Therefore, brethren, seeing God our Father hath sent us, condemned traitors, a pardon from heaven, (even all the promises of the gospel) and hath also sealed the certainty of it with the blood of his dear Son, let us not be daunted, though our enemies, with terrible voices, bring our former life ever so often into our remembrance.

Object. But, saith the soul, how if, after I have received a pardon, I should commit treason again? What should I do then?

Answ. If thou hast committed abundance of treasons, he hath by him abundance of pardons. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon.*

Sometimes I have been in a great strait, under a sight and sense of the greatness of my sins; but calling to mind that God was God in his mercy, pity and love, as well as in his holiness, justice, &c. and considering the satisfaction that was given to holiness and justice, that there might be a way made for sinners to lay hold of his mercy; when tempted to doubt and despair, I have answered in this manner:—"Lord, here is one of the greatest sinners that ever the ground bare. A sinner against the law, and a sinner against the gospel. I have sinned against light, and I have sinned against mercy; and now, Lord, guilt breaks my heart: the devil also would have me despair, telling me that thou art so far from hearing my prayers, in this my distress, that I cannot anger thee worse than to call upon thee; for he saith thou art resolved forever to damn, and not to grant me the least of thy favour; yet, Lord, I would fain have forgiveness. And though much may be inferred from thy word against me, yet it saith, if I come unto thee thou wilt in no wise cast me out, John vi. 37. Lord, shall I honour thee most by believing thou canst pardon my sins, or by believing thou canst not? Shall I honour thee most by believing thou wilt pardon my sins, or by believing thou wilt not? Shall I honour the blood of thy Son by believing that the virtue thereof is not sufficient, or by believing that it is? Surely thou that couldest find so much mercy as to pardon Manasseh, Mary Magdalene, the three thousand murderers, persecuting Paul, murderous and adulterous David, and blaspheming Peter; thou that didst offer

mercy to Simon Magus, and didst receive the astrologers and conjurers, (Acts xix.) thou hast mercy enough for one poor sinner. Lord, if my sins were bigger than all these, and I deserved mercy less than any of these, yet thou hast said in thy word, that *him that cometh unto thee thou wilt in no wise cast out.*"

God hath given comfort to my soul, even to such a sinner as I am; and there is no way so much to honour God, and to beat out the devil, as to stick to the truth of God's word, and the mercy of Christ's blood, by believing. When Abraham believed (even against hope and carnal reason) he gave glory to God, Rom. iv. *And this is the victory, even our faith. Believe, and all things are possible to you. He that believeth shall be saved. He that believeth on the Son hath everlasting life, and shall never perish; neither shall any man pluck them out of my Father's hands.*

If thou dost indeed believe this, thou wilt confess him as the Quakers do; that he was born at Bethlehem, of Mary, suffered on Mount Calvary, was dead and buried, rose again, and ascended, &c. For all this they confess, and in the midst of their confession verily deny that his death on Mount Calvary gave satisfaction to God for the sins of the world; and that his resurrection out of Joseph's sepulchre, is the cause of our justification in the sight of God, angels, and devils. If thou dost believe, that even before thou wast born, he did bare thy sins in his own body on the tree, that thy old man was then crucified with him, (this is nonsense to them that believe not,) thou feelt it so plain, and yet such a mystery, that it makes thee wonder.

This glorious doctrine of the new covenant, and the Mediator thereof, will serve for maintaining the comfort of the children of God. Every believer may say, Christ did not only die and rise again, but he ascended into heaven, to take possession thereof for me, to prepare a place for me. He standeth there in the second part of his suretiship to bring me safe thither, and to present me in a glorious manner, *not having spot, or wrinkle, or any such thing.* He is there exercising his priestly office for me, pleading the perfection of his own righteousness, and the virtue of his blood. He is there ready to answer the accusations of the law, the devil, and sin, for me. Here a believer may through faith look the devil in the face, and rejoice, saying, O Satan! I have a precious Jesus, a soul-comforting Jesus, a sin par-

doning Jesus. Here he may listen to the thunders of the law, and yet not be daunted. He may say, O law! thou mayest roar against sin, but thou canst not reach me; thou mayest curse and condemn, but not my soul; for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus; and he hath delivered me from thy threats, thy curses, and thy condemnation. I am brought into another covenant; under better promises of life and salvation, freely to comfort me without my merit, through the blood of Jesus; therefore, though thou layest my sins to my charge, and provest me guilty, yet so long as Christ hath brought in everlasting righteousness, and given it to me, I shall not fear thy threats. My Christ is all, hath done all, and will deliver me from thine accusations. Thus also thou mayest say, when death assau'teth thee, *O death, where is thy sting?* Thou canst not devour; I have comfort through Jesus Christ, who hath taken thee captive, and taken away thy strength; he hath pierced thy heart, and let out all thy soul-destroying poison. Though I see thee, I am not afraid of thee; though I feel thee, I am not daunted; for thou hast lost thy sting in the side of the Lord Jesus, through whom I overcome thee. Also, O Satan! though I hear thee make a hellish noise, and though thou threaten me highly, yet my soul shall triumph over thee so long as Christ is alive, and can be heard in heaven; so long as he hath broken thy head, and won the field; so long as thou art in prison, and canst not have thy desire. When I hear thy voice, my thoughts are turned to Christ my Saviour; I hearken to what he will say, for he will speak comfort: he hath gotten the victory, and doth give me the crown, and causeth me to triumph through his most glorious conquest.

The saints under the Levitical law, who had not the new covenant sealed or confirmed any further than by promise, when they thought of the glorious privileges that God had promised should come, though they had not come, but were seen afar off, how confidently they were persuaded of them, and embraced them! They were so fully satisfied as to the certainty of them, that they willingly parted with all for the enjoyment of them, Heb. xi. How many times doth David in the Psalms admire, triumph, and persuade others to do so, through the faith that he had in the thing that was to be done! Also Job, in what faith did he say he should see his Redeemer, though he had not then shed his

blood for him; yet had promised so to do! This was signified * by the blood of bulls and goats. Samuel, Isaiah, Jeremiah, Zechariah, &c. spake gloriously of Christ, and his death, blood, conquest, and everlasting priesthood, even before he manifested himself in flesh. We that have lived since Christ, have more ground to hope than they under the old covenant had; they had only the promises that he should come; but we have the fulfilling of those promises, because he is come. They ventured all upon his standing surety for them; but we see he hath fulfilled his office of surety, and hath redeemed us poor sinners. They ventured on the new covenant, though not actually sealed, only *because they judged him faithful who had promised*, Heb. xi. 11; but we have the covenant sealed, and all things are completely done by Jesus Christ.

There is as great a difference between their dispensation and ours for comfort, as there is between the making of a bond with a promise to seal it, and the actual sealing. It was made indeed in their time, but it was not sealed until the blood was shed on Mount Calvary. That we might have our faith mount up with wings as eagles, Paul sheweth us what encouragement and ground of faith we have to conclude we shall be everlastingly delivered; Heb. ix. 16, 17, 18. *For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood.* As Christ's blood was the confirmation of the new covenant, and though it was not sealed in Abraham, Isaac, or Jacob's days, to confirm the covenant that God did tell them of, yet they believed; therefore we ought to give the more earnest heed to believe the things that we have heard, and not in any wise to doubt them; and the rather, because you see the testament is not only now made, but confirmed; not only spoken of and promised, but verily sealed by the death and blood of the testator thereof.

The Jews had the promise of a sacrifice, of an everlasting High Priest that should deliver them, yet they had but the promise. It was with them and their dispensation like this: Suppose there be two men who make a covenant, that the

* These were as so many sure promises, with a remembrance in them, for the better satisfaction of them that believed.

one should give the other ten thousand sheep, on condition the other give him two thousand pounds: but as the money is not to be paid down, therefore, if he that buyeth the sheep will have any of them before the day of payment, the creditor requires a surety; and upon the engagement of the surety, part of the sheep are given to the debtor before the day of payment, but the other at and after. So it is here; Christ covenanted with his Father for his sheep—*I lay down my life for my sheep;* but the money was not to be paid down so soon as the bargain was made, yet some of the sheep were saved before the money was paid, and that because of the suretiship of Christ: as it is written, *Being justified* (or saved) *freely by his grace, through the redemption* (or purchase) *that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past,* (or the sinners who died in the faith before Christ was crucified,) *through the forbearance of God* till the payment was made; *to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus,* Rom. iii. 24, 25, 26.

My speaking of this is to shew you, that it is not wisdom now to doubt whether God will save you or not, but to believe, because all things are finished as to our justification. The covenant not only made, but also sealed; the debt paid, the prison doors flung open, with a proclamation from heaven of deliverance to the prisoners of hope; saying, *Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, that I will render double unto thee,* Zech. ix. 12. And Christ said, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel,* (good tidings to the poor, that their sins may be pardoned, and their souls saved): *he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord,* Luke iv. 18, 19.

Therefore, soul, thou mayest come to Jesus Christ for any thing thou wantest, as to a common treasure-house, being the principal man for the distribution of the things mentioned in the new covenant, he having them all in his own custody by right of purchase: for he hath bought and paid for them all. Dost thou want faith? then come for it to Christ, Heb. xii. 12. Dost thou want the Spirit?

then ask it of Jesus. Dost thou want wisdom and grace? dost thou want a new heart? dost thou want strength against thy lusts, and the devil's temptations? dost thou want strength to carry thee through afflictions of body and spirit, and through persecutions? wouldst thou willingly hold out, stand to the last, and be more than a conqueror? then be sure to meditate on the merits of Jesus, who hath undertaken for thee, who hath done the work of thy salvation in thy room, who is filled of God on purpose to fill thee, and is willing to communicate whatsoever is in him to thee. Consider these things, and triumph in them.

We see the safe state of the saints, as to their perseverance; they will stand, though hell and Satan rage, and all the world endeavour their ruin. Some say, through ignorance of the virtue of the offering of Jesus Christ, that a man may be a child of God to-day, and a child of the devil to-morrow. What? is the death and resurrection of Christ of no more virtue than to bring in for us an uncertain salvation? or must the efficacy of Christ's merits, as to perseverance, be helped on by the doings of man? Surely they that are predestinated are also justified, and they that are justified shall be glorified, Rom. viii. 30. Saints, do not doubt of the salvation of your souls, unless you intend to undervalue Christ; do not think but that he who hath begun the good work of his grace in you, will perfect it, to the second coming of our Lord Jesus, Phil. i. 6. Should not we, as well as Paul, say, I am persuaded that nothing shall separate us from the love of God which is in Christ Jesus? Rom. viii. Unless the devil can pluck Christ out of heaven, he cannot pull a true believer out of Christ. When I say a true believer, I mean such an one as hath the faith of the operation of God in his soul.

Is there such mercy as this, and such privileges as these? Is there so much ground of comfort, and so much cause to be glad? Is there so much store in Christ, and such a ready heart in him to give it to me? Hath his bleeding wounds so much in them, as that the fruit thereof should be the salvation of my sinful soul? Shall not I then be holy? Shall not I lay out myself for him that hath laid out himself for me? Shall I ever again love a lust or sin? Shall I now be ashamed of the cause, ways, or saints of Jesus Christ? Shall I not now yield my members as instruments of righteousness, seeing my end is everlasting life? Shall Christ

think nothing too dear for me, and shall I count any thing too dear for him? Shall I grieve him with my foolish carriage, and slight his counsel by following my own will? The doctrine of the new covenant calls for holiness, engages to holiness, and makes its children take pleasure therein. Let no man therefore conclude, that the doctrine of the gospel is licentious; but if any do, it is because they are fools, and have not tasted of the virtue of the blood of Jesus Christ; neither did they ever feel the nature and sway that the love of Christ hath in believers' hearts. Thus you may see, that the doctrine of the gospel is of great advantage to the people of God, and to them that shall, at the consideration hereof, be willing to come in and partake of its glorious benefits. But, saith the poor soul,

Object. Alas! this is too good for me.

Reply. Why so, I pray you?

Object. Alas! because I am a sinner.

Reply. Why, all this is bestowed upon none but sinners, as it is written, *While we were ungodly, Christ died for us*, Rom. v. 6, 8. *He came into the world to save sinners*, 1 Tim. i. 14, 15.

Object. But I am one of the chief of sinners.

Reply. Why, this is for the chief of sinners, (1 Tim. i. 14, 15.) *Christ Jesus came into the world to save sinners; of whom I am chief*, saith Paul.

Object. My sins are so great, that I cannot conceive how I should have mercy.

Reply. Didst thou ever kill any body? Didst thou ever burn any of thy children in the fire to idols? Hast thou been a wizard? Didst thou ever use enchantments? Didst thou ever curse and swear, and deny Christ? And yet if thou hast, there is yet hope of pardon: yea, such sinners as these have been pardoned, as appears by these and the like scriptures, 2 Chron. xxxiii. 1—9. compared with ver. 12, 13. Acts xix. 19, 20. Acts viii. 22. compared with verse 9. Matt. xxvi. 74, 75.

Object. Though I have not sinned such kind of sins, yet it may be I have sinned as bad.

Answ. Though thou hast, still there is ground of mercy for thee, for thou art under the promise, John vi. 37.

Object. Alas! I am afraid that I have sinned the unpardonable sin, and therefore there is no hope for me.

Answ. Dost thou know what the unpardonable sin, the sin against the Holy Ghost, is? and when it is committed?

Reply. It is a sin against light.

Answ. That is true; yet every sin against light is not the sin against the Holy Ghost.

Reply. Say you so?

Answ. Yea, and I prove it thus: If every sin against light had been the sin that is unpardonable, then had David and Peter, and others, sinned that sin: but though they did sin against light, yet they did not commit that sin; therefore every sin against light is not the unpardonable sin.

Object. But the scripture saith, *If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

Answ. Do you know what that wilful sin is?

Reply. Why, what is it? Is it not for a man to sin willingly after enlightening?

Answ. 1. Yes; yet doubtless every willing sin is not that; for then David had sinned it, when he committed murder and adultery; and Jonah, when he fled from the presence of the Lord; and Solomon, when he had so many concubines.

Answ. 2. But that sin is of another nature, which is this: For a man, after he hath made some profession of salvation, as coming alone by the blood of Jesus, with some light and power of it upon his spirit, after this, knowingly, wilfully, and despitefully to trample upon the blood of Christ, and to count it an unholy thing, or no better than the blood of another man; and rather to venture his soul any other way, than to be saved by this precious blood. This must be done after some light, (Heb. vi. 4, 5.) despitefully, (Heb. x. 29.) knowingly, (2 Pet. ii. 21.) and wilfully, (Heb. x. 26. compared with verse 29.) and that not in a sudden fit, as Peter's was; but with some time to pause upon it first, as Judas; and with a continued resolution never to turn or be converted again. *For it is impossible to renew such again unto repentance*, they are so resolved, and so desperate, Heb. vi.

Quest. What sayest thou now? Didst thou ever, after thou hadst received some blessed light from Christ, wilfully, despitefully, and knowingly stamp or trample the blood of

Chriſt Jeſus under thy feet? and art thou forever reſolved ſo to do?

Anſw. O no, I would not do that wilfully, deſpiteſully, and knowingly, for all the world.

Inquiry. But yet I muſt tell you, now you put me in mind of it, ſometimes I have moſt horrible blaſphemous thoughts in me, againſt God, Chriſt, and the Spirit: may not theſe be that ſin too?

Anſw. Doſt thou delight in them? Doſt thou take pleaſure in them?

Reply. O no; neither would I do it for a thouſand worlds. They make me tremble ſometimes to think of them. But how—if I ſhould delight in them before I am aware?

Anſw. Beg of God for ſtrength againſt them; and if at any time thou findeſt thy wicked heart to give way in the leaſt, (for that is likely enough) yet do not deſpair, for as much as Chriſt hath ſaid, *All manner of ſin and blaſphemy ſhall be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of Man*, as he may do, like Peter, through temptation, yet upon repentance, *it ſhall be forgiven him*, Matt. xii. 31, 32.

Object. But I thought it might have been committed all on a ſudden, either by ſome blaſphemous thought, or elſe by committing ſome other horrible ſin?

Anſw. The commiſſion of this ſin doth lie in a knowing, wilful, malicious, or deſpiteful act, together with a final trampling of the blood of Jeſus under foot, Heb. x.

Object. But it ſeems to be rather a reſiſting of the Spirit, and the motions thereof, than this which you ſay; for its proper title is, the ſin againſt the Holy Ghoſt. And again, *They have done deſpite unto the Spirit of grace.*

Anſw. This ſin is committed by them that knowingly, wilfully, and maliciouſly trample under foot the blood of Chriſt. And though it be called the ſin againſt the Spirit, yet every ſin againſt the Spirit is not that; for if it was, then every ſin againſt the light and convictions of the Spirit would be unpardonable; but that is an evident untruth, for theſe reaſons: Firſt, becauſe there are thoſe who have ſinned againſt the movings of the Spirit, and that knowingly too, and yet did not commit the unpardonable ſin; as Jonah, who, when God had expreſsly by his Spirit bid him go to Nineveh, ran quite another way. Secondly,

becauſe they that have ſinned againſt the movings of the Spirit, are yet, if they return, received to mercy. Witneſs Jonah, who, though he had ſinned againſt the movings of the Spirit, in doing contrary thereto, yet when he called to the Lord, out of the belly of hell, the Lord heard him, and gave him deliverance, and ſet him again about his work.

It muſt needs be wilfully, knowingly, and maliciouſly rejecting Chriſt Jeſus, as the Saviour; counting his blood, righteouſneſs and interceſſion to be of no value as to ſalvation. This I will ſhew is the unpardonable ſin; and then I will ſhew you why it is called the ſin againſt the Holy Ghoſt.

1. He that rejects Chriſt, rejects that only ſacrifice which God hath appointed for ſalvation. *Behold the Lamb* (or ſacrifice) *of God*, (John i. 29.) *We have redemption through his blood*, (Eph. i. 7.) *That I may be found in him*, in Chriſt's righteouſneſs, with Chriſt's perſonal obedience to his Father's will, Phil. iii. 7—10. By his reſurrection comes juſtification, Rom. iv. 25. His interceſſion now in the heavens, is the cauſe of the ſaints' perſeverance, 2 Cor. vi. 7, 8. Rom. viii. 33, &c.

2. They that reject Chriſt's ſacrifice, which he hath brought in for ſinners, reject him through whom alone all the promiſes of the New Teſtament, and all the mercy diſcovered thereby, come unto poor creatures: *for all the promiſes in him are yea, and in him amen, unto the glory of God*, 2 Cor i. 20. and all ſpiritual bleſſings are made over to us through him, Eph. i. 3, 4.

3. He that doth knowingly, wilfully, and deſpiteſully reject this man for ſalvation, commits the unpardonable ſin; becauſe there is no other ſacrifice to be offered. *There is no more offering for ſin; there remaineth no more ſacrifice for ſins*, Heb. x. 18, 26. No, but they that ſhall, after light and clear conviction, reject the firſt offering of his body for ſalvation, crucify him the ſecond time, which irrevocably merits their own damnation. *For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame.* O then! how hath the devil deceived ſome, in perſuading them to reject the merits of Chriſt for ſalvation,

and to truſt in a freſh crucifying of him, which unavoidably brings their ſpeedy damnation.

4. They that reject this man, as aforeſaid, commit the unpardonable ſin; becauſe in rejecting him, they make way for the juſtice of God to break out upon them; which will condemn them as ſinners againſt the firſt covenant, and alſo for deſpiſing the ſecond covenant, for as much as they reject the mediator, the prieſt of the ſame, who is the man Jeſus. And he that doth ſo, how can his ſins be pardoned, and his ſoul ſaved, ſeeing the means are rejected? *For*, ſaith he, *If ye believe not that I am he, ye ſhall die in your ſins*, John viii. 24. So that the unpardonable ſin, is a knowing, wilful, and deſpiteful rejecting of the ſacrificing of the Son of Man the firſt time for ſin.

I will now ſhow you why it is called the ſin againſt the Holy Ghoſt, as in Matt. xii. Heb. x. Mark iii.

1. Becauſe they ſin againſt the manifeſt light of the Spirit. They have been formerly enlightened into the nature of the goſpel, and the merits of Chriſt, of his blood, righteouſneſs, interceſſion, &c.; and alſo profeſſed and confeſſed the ſame, with ſome life and comfort in and through the profeſſion of him: yet now, againſt all that light, maliciouſly, and with deſpite to all their former profeſſion, turn their backs, and trample upon the ſame.

2. It is called the ſin againſt the Holy Ghoſt, becauſe ſuch a perſon ſets himſelf in oppoſition to, and is reſolved to reſiſt all the motions that do come in from the Spirit to perſuade him to receive Chriſt. For I verily believe that men, in this rejecting of the Son of God after ſome knowledge of him, eſpecially at their firſt reſiſting and refuſing him, have certain motions of the Spirit of God to diſſuade them from ſo great and ſoul-damning an act. But they, being filled with an overpowering meaſure of the ſpirit of the devil, do deſpite to theſe convictions and motions, by ſtudying and contriving how they may anſwer them, and get under a more convincing nature of them; and therefore it is called a deſpite unto the Spirit of grace, Heb. x. 29. Thus they reject the beſeechings of the Spirit, and all its gentle entreatings of the ſoul, to tarry ſtill in the ſame doctrine.

3. They reject the teſtimony of the prophets and apoſtles, and of Chriſt himſelf, through the Spirit, of the power,

ſufficiency, and prevalency of the ſacrifice, reſurrection, aſcenſion, and interceſſion of Chriſt Jeſus, of which the ſcriptures are full, as the apoſtle ſaith, *All the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have foretold of theſe days*, in which Chriſt ſhould be a ſacrifice for ſin, Acts iii 24. compared with ver. 6, 13, 14, 15, 18, 26. *He, therefore, that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit*, 1 Theſ. iv. 8.

4. It is called the ſin againſt the Holy Ghoſt, becauſe he that doth reject and diſown the doctrine of ſalvation by Chriſt Jeſus, through believing in him, doth deſpiſe, reſiſt, and reject the wiſdom of the Spirit; for the wiſdom of God's Spirit did never more appear, than in finding out a way for ſinners to be reconciled to God; and therefore Chriſt, as he is a ſacrifice, is called *the wiſdom of God*. And when the Spirit doth reveal the Lord Jeſus, it is called *the Spirit of wiſdom and revelation in the knowledge of him*, Eph. i. 17.

Object. But the ſlighting or rejecting of the Son of Man, Jeſus of Nazareth, cannot be the ſin that is unpardonable, as is clear from that ſcripture in the twelfth of Matthew, where he himſelf ſaith, *Whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come*, ver. 32. Now by this it is clear, that the ſin that is unpardonable is one thing, and the ſin againſt the Son of Man another: that ſin that is againſt the Son of Man is pardonable; but if that was the ſin againſt the Holy Ghoſt, it would not be pardonable; therefore the ſin againſt the Son of Man is not the ſin againſt the Holy Ghoſt.

Anſw. Firſt, I know that there are ſeveral perſons who have been pardoned, yet have ſinned againſt the Son of Man, and that they have for a time rejected him, as Paul, 1 Tim i. 13, 14. and the Jews, Acts ii. 36, 37. But that was an ignorant rejecting of him, without the enlightening, and taſte, and feeling of the power of the things of God, mentioned in the ſixth of Hebrews.

Secondly, There is a higher manner of ſinning againſt the Son of Man, which is ſtill pardonable; as in the caſe of Peter, who in a violent temptation, upon a ſudden, denied him, and that after the revelation of the Spirit of God from heaven to him, that he (Jeſus) was the Son of God, Matt.

xvi. 16, 17, 18. This also is pardonable, if they come to repentance. O rich grace! wonderful grace! that God should be so full of love to his poor creatures, as to pardon them, though they sin against the Son of God, either through ignorance, or some sudden violent charge breaking loose from hell upon them. Yet if a man, after some great measure of enlightening by the Spirit of God, and some profession of Jesus Christ to be the Saviour, shall, after this, knowingly, wilfully, and out of malice and despite, reject, speak against, and trample that doctrine under foot, resolving forever so to do, and there continue, he hath committed the unpardonable sin, and shall never be forgiven, neither in this world, nor in the world to come; or else those scriptures that testify the truth of this must be looked upon as mere fables; which are these following:—*For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome;* (which must be by *denying the Lord that bought them*, 2 Pet. ii. 1.) *the latter end is worse with them than the beginning*, 2 Pet. ii. 20. *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away*, (that is, finally, Heb. x. 29.) *to renew them again unto repentance;* and the reason is rendered, *seeing they crucify to themselves the Son of God afresh, and put him to an open shame*, Heb. vi. 4, 5, 6. Now if you would further know what it is to crucify the Son of God afresh, it is this; to undervalue and trample under foot the merits and virtue of his blood for remission of sins, as is clearly manifested in Heb. x. 26, 27, 28, 29. *For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God*, (there is the second crucifying of Christ, which the Quakers think to be saved by) *and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing*; and then followeth, *and hath done despite unto the Spirit of grace.* All that kept Paul from this sin was his ignorance in persecuting Jesus Christ. *But I obtained mercy*, (saith he) *because I*

did it ignorantly, 1 Tim. i. 14. And Peter, though he denied him knowingly, yet he did it unwillingly, and in a sudden and fearful temptation, and so by the intercession of Jesus escaped that danger. They that commit this sin do it after light, knowingly, wilfully, and despitefully, and in the open view of the whole world reject the Son of Man as their Lord and Saviour. It is most fit for this sin to be called the sin against the Holy Ghost, for this sin is immediately committed against the motions, and convictions, and light of that Holy Spirit of God, whose business it is to hand forth and manifest the truth and reality of the merits and virtues of the Lord Jesus. Therefore beware, Ranters and Quakers, for I am sure you are the nearest that sin by profession of any persons that I know at this day under the whole heavens, as you will not venture the salvation of your souls on the blood shed on Mount Calvary, Luke xxiii. 33. though formerly you did profess that salvation was by that sacrifice, and also seemed to have some comfort thereby; insomuch that some of you declared the same in the hearing of many, professing yourselves to be believers of the same. It is sad for you, that were once thus enlightened, and have tasted these good things, notwithstanding all your profession, now to turn from the simplicity that is in Christ, to another doctrine, which will be your destruction, if you continue in it; for *without shedding of blood there is no remission*, Heb. ix. 22.

I here give this caution, that if there be any souls who are now willing to venture their salvation upon the merits of Jesus, I do verily believe they have not sinned that sin; because there is still a promise holds forth itself to such a soul, where he saith, *Him that cometh to me I will in no wise* (for any thing that he hath done) *cast out*, John vi. 37. That promise is worthy to be written in letters of gold.

Object. But, alas! though I should never sin that sin, yet I have other sins enough to damn me.

Answ. What though thou hast the sins of a thousand sinners, yet if thou comest to Christ, he will save thee, John vi. 37. Heb. vii. 25.

Object. But how should I come? I do not come as I should do: my heart is nought and dead; and how then should I come?

Answ. Recollect all the sins that ever thou didst commit, and lay the weight of them all upon thy heart, till

thou art loaded down with them, and come to him in such a case as this, and he will give thee rest for thy soul, Matt. xi. 28, 29, 30.

If thou wouldst know how thou shouldst come, come as much undervaluing thyself as ever thou canst, saying, Lord, here is a sinner, the basest in all the country; if I had my deserts, I had been damned in hell-fire long ago. Lord, I am not worthy to have the least concern in the kingdom of heaven: and yet, O that thou wouldst have mercy! Come like Benhadad's servants to the king of Israel, 1 Kings xx 31, 32. with a rope about thy neck, and fling thyself down at Christ's feet, and lie there a while, striving with him by thy prayers, and I'll warrant thee speed, Matt. xi. 28, 29, 30. John vi. 37.

Object. O, but I am not sanctified.

Answ. He will sanctify thee, and be made thy sanctification also, 1 Cor. vi. 10, 11. i. 30.

Object. O, but I cannot pray.

Answ. To pray, is not for thee to down on thy knees, and say over many scripture words only; for that thou mayest do, and yet do nothing but babble: but if thou, from a sense of thy baseness, canst groan out thy heart's desire before the Lord, he will hear thee, and grant thy desire; for he can tell what is the meaning of the groanings of the Spirit, Rom. viii. 26, 27.

Object. O, but I am afraid to pray, for fear my prayers should be counted as sin in the sight of the great God.

Answ. That is a good sign that prayers are more than bare words, and have some prevalence at the throne of grace through Christ Jesus, or else the devil would never seek to beat thee off from prayer, by undervaluing thy prayers, telling thee they are sin; for the best prayers he will call the worst, and the worst he will call the best, or else how should he be a liar?

Object. But I am afraid the day of grace is past; and if it should be, what shall I do then?

Answ. With some men indeed, the day of grace is past before their lives are at an end: or thus, the day of grace is past before the day of death is come; as Christ saith, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!* (the word of grace or reconciliation) *but now they are hid from thine eyes*, Luke xix. 41, 42. But for thy better satisfaction, let me ask, Doth the Lord

knock still at the door of thy heart, by his word and Spirit? If so, then the day of grace is not past with thy soul; for where he doth so knock, there he doth also proffer, and promise to come in and sup, (that is, to communicate of his love unto them) which he would not do, were the day of grace past with the soul, Rev. iii. 20.

Object. But how shall I know whether Christ doth so knock at my heart as to be desirous to come in, that I may know also whether the day of grace be past with me or not?

Answ. Doth the Lord make thee sensible of thy miserable state without an interest in Jesus Christ? and that naturally thou hast no share in him, no faith in him, no communion with him, no delight in him, or the least love to him? If he hath, and is doing this, he is knocking at thy heart. Doth he, together with this, put into thy heart an earnest desire after communion with him, with holy resolutions not to be satisfied without it? Doth he sometimes give thee some secret persuasions, though scarcely discernible, that thou mayest attain an interest in him? Doth he now and then glance in some of the promises into thy heart, causing them to leave some heavenly savour, though but for a very short time, on thy spirit? Dost thou at times see some little excellency in Christ? and doth it stir up in thy heart some breathings after him? If so, then fear not; the day of grace is not past with thy poor soul; for if the day of grace should be past with such a soul as this, then that scripture must be broken, where Christ saith, *Him that cometh to me I will in no wise* (upon no terms whatsoever) *cast out*, John vi. 37.

Object. But surely if the day of grace was not past with me, I should not be so long without an answer of God's love to my soul; this makes me mistrust my state the more, because I wait and wait, and yet am not delivered.

Answ. Hast thou waited on the Lord so long as he hath waited on thee? It may be the Lord hath waited on thee twenty, thirty, yea, forty years, or more, and thou hast not waited on him seven years. When Satan tells thee that God doth not love thee, because thou hast waited so long without an assurance, (for it is his temptation) say to him, I will wait to see what the Lord will say unto me; and the rather because he will speak peace, for he is the Lord of peace.

It is not thy being under trouble a long time, that will be an argument sufficient to prove that thou art past hope; for Jesus Christ took our nature upon him, and also did undertake and bring in deliverance for those, *who were all their lifetime subject to bondage*, Heb. ii. 15, 16.

Object. But alas! I am not able to wait; all my strength is gone; I have waited so long I can wait no longer.

Answ. It may be thou hast concluded on this long since, thinking thou shouldest not be able to hold out any longer; no, not a year, a month, a week, or a day, it may be not so long. Perhaps in the morning thou hast thought thou shouldest not hold out till night, and at night not till morning again: yet the Lord hath supported thee, and kept thee in waiting upon him many weeks and years; therefore that is the temptation of the devil to make thee think so, that he might drive thee to despair of God's mercy, and so to leave the ways of God, and to close in with thy sins again. Therefore do not give way unto it, but believe that thou shalt *see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord,* Psalm xxvii. 13, 14.

If thou, after thou hast waited thus long, shouldst now give over, and wait no longer, thou wouldst lose all thy time and pains that thou hast taken in the way of God hitherto, and wilt be like to a man, who, because he sought long for gold, and did not find it, therefore turned back from seeking after it, though he was hard by it, and had almost found it; and all because he was loth to look and seek a little further. Thou wilt not only lose thy time, but also lose thy own soul; for salvation is no where else but in Jesus Christ, Acts iv. 12. Thou wilt commit the highest sin that ever thou didst, in drawing (finally) back, insomuch, that God may say, *My soul shall have no pleasure in him,* Heb. x. 38.

But thou sayest, All my strength is gone, and therefore how should I wait? Why, when thou feelest and findest thy strength quite gone, even that is the time when the Lord will renew, and give thee fresh strength. *The youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary, and they shall walk and not faint,* Isa. xl. 30, 31.

Object. But though I do wait, yet if I am not elected to eternal life, what good will all my waiting do me? for *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy?* If I am not elected, all is vain.

Answ. Why, in the first place, to be sure thy backsliding from God will not prove thy election, neither thy growing weary of waiting upon God. But, secondly, thou art, it may be, troubled to know whether thou art elected: and thou sayest, If I did but know that, it would encourage me in my waiting on God. Let me tell thee, thou canst not know thy election in the first place, but in the second. Thou must first get acquaintance with God in Christ, which comes by thy giving credit to his promises and records, which he hath given of Jesus Christ, and his merits. Before thou canst know whether thou art elected, thou must believe in him so really, that by thy faith there shall be life begotten in thy soul. Life from the condemning of the law; life from the guilt of sin; life over its filth; life also to walk with God in his Son and ways; the life of love to God the Father, to Jesus Christ his Son, to his saints, and to his ways, because they are holy, harmless, and altogether contrary to iniquity.

These things must be in thy soul, as a forerunner of thy being made acquainted with thy election. God hath these two ways to shew his children their election.

First, By testimony of the Spirit. The soul being under trouble of conscience, and grieved for sin, the Spirit doth seal up the soul by its comfortable testimony; persuading it that God, for Christ's sake, hath forgiven all those sins that lie so heavy on the conscience, and that so much perplex the soul, by shewing it that the law, which doth utter such horrible curses against it, is by Christ's blood satisfied and fulfilled, Eph. i. 13, 14.

Secondly, By consequence. The soul, finding that God hath been good unto it, and shewed it its lost and miserable condition, and also given it some comfortable hope that he will save it from the same, may draw this conclusion, that if God had not intended to have saved it, he would not have done for it such things as these. But for the more sure dealing with thy soul, it is not good to take any of these apart; that is, it is not good to take what thou mayest suppose the testimony of the Spirit from the fruits thereof, so as to conclude the supposed testimony to be a sufficient

ground without the other; not that it is not, if it be the testimony of the Spirit, but because the devil doth deceive souls by the workings of his spirit in them, pretending that it is the Spirit of God: and thou shouldst not satisfy thyself, though thou dost find some seekings in thee after that which is good, without the Spirit's testimony; thou shouldst be much in praying for the Spirit to testify assurance to thee, and thou shouldst look to the end of it, when thou thinkest thou hast it; which is this, to shew thee that it is alone for Christ's sake that thy sins are forgiven thee, constraining thee to glorify him, both by words and works, in holiness and righteousness all the days of thy life. From these things united, thou mayest boldly conclude thy election, 1 Thes. i. 3—7. 10. *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father; knowing, brethren beloved, your election of God.* But how? why, by this; *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance—And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were examples to all that believe in Macedonia and Achaia—And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

Object. But alas! for my part, instead of finding in me any thing that is good, I find in me all manner of wickedness, hard-heartedness, hypocrisy, coldness of affection to Christ, unbelief, and every thing that is base. What hope therefore can I have?

Answ. If thou wast not such an one, thou wouldst not need mercy. Dost thou see thyself in such a sad condition as this? thou hast the more need to come to Christ, that thou mayest be not only cleansed from these evils, but delivered from that wrath they will bring upon thee (if thou art not pardoned) to all eternity.

Quest. But what course shall I take to be delivered from this troublesome condition?

Answ. Dost thou see in thee all manner of wickedness? The best way that I can direct a soul in such a case, is to place a stedfast eye on him that is full, and so to look to him by faith, as that thereby thou mayest draw his fulness into thy heart; for this is the way that was typified by Moses, when the Lord said unto him, *Make thee a fiery*

ſerpent, and ſet it upon a pole; and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live, Numb. xxi. 8.—So now in goſpel times, when any ſoul is bitten with fiery ſerpents, (their ſins) the next way to be healed, is to look upon the Son of Man, who, as the ſerpent was, was hanged on a pole, or tree, that whoſoever ſhall indeed look on him by faith, may be healed, John iii. 14, 15.

As for inſtance. 1. Is thy heart hard? Why then, behold how full of compaſſion is the heart of Chriſt towards thee, which may be ſeen in his coming down from heaven to ſpill his heart's blood for thee.

2. Is thy heart ſlothful and idle? Then ſee how active the Lord Jeſus is for thee, in that he did not only die for thee, but alſo hath been, ever ſince his aſcenſion into heaven, making interceſſion for thee, Heb. vii. 25.

3. Doſt thou find in thee iniquity and unrighteouſneſs? Then look up to heaven, and ſee there a righteous perſon, even Jeſus, now preſenting thee in his own perfection before the throne of his Father's glory, 1 Cor. i. 30.

4. Doſt thou ſee that thou art very deſtitute of right ſanctification? Then look up and ſee thy ſanctification in the preſence of God, a complete ſanctification, repreſenting all the ſaints as ſanctified, in the preſence of the great God of heaven. And ſo, whatſoever thou wanteſt, be ſure to exerciſe faith in the Son of God, and behold him ſtedfaſtly, and thou ſhalt find a mighty change in thy ſoul. *We all beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord,* 2 Cor. iii. 18. This is the true way to get both comfort and holineſs in thy ſoul.

Poor ſouls that are under the diſtemper of a guilty conſcience, and the workings of much corruption, do not go the neareſt way to heaven, if they do not in the firſt place look upon themſelves as curſed ſinners by the law: and yet at that time they are bleſſed, forever bleſſed ſaints, by the merits of Jeſus Chriſt. *O wretched man that I am,* ſaith Paul, and yet, O bleſſed man that I am through my Lord Jeſus Chriſt; for that is the ſcope of the ſcripture, Rom. vii. 24, 25.

Object. But alas, I am blind, and cannot ſee! What ſhall I do now?

Answ. Thou must go to him that can make the eyes that are blind to see, even to our Lord Jesus, by prayer, saying, as the poor blind man did, *Lord, that I might receive my sight*, and so continue begging, till thou do receive sight, even a sight of Jesus Christ. And the rather, because, first, he hath invited thee to come, and buy eye salve of him, that thou mayest see, Rev. iii. 18. Secondly, because thou shalt never have any true comfort, till thou dost thus behold the Lamb of God, that hath taken away thy sins, John i. 29. Thirdly, because thereby thou wilt be able (through grace) to step over the several stumbling-blocks that Satan, and his instruments, hath laid in your way, which otherwise thou wilt not be able to shun, but wilt certainly fall when others stand, to the great prejudice of thy poor soul.

Object. But alas, I have nothing to carry with me! how then shall I go?

Answ. Hast thou no sins? If thou hast, carry them, and exchange them for his righteousness; because he hath said, *Cast thy burden upon the Lord, and he shall sustain thee*, Psalm lv. 22. and again, he hath said, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*, Matt. xi. 28.

Object. But you will say, Satan telleth me that I am cold in prayers, weak in believing, and a great sinner; that I go slothfully on in the way of God; that I am so apt to slip at every temptation, and to be entangled therewith, that I shall never be able to attain those blessed things that are held forth to sinners by Jesus Christ; therefore my trouble is much upon this account, and many times I fear that will come upon me which Satan suggesteth to me; that is, that I shall miss of eternal life.

Answ. As to the latter part of the objection, that thou shalt never attain to everlasting life, that is obtained for thee already, without thy doing, thy praying, striving, or wrestling against sin. If we speak properly, it is Christ that hath abolished death on the cross, and brought light, life, and glory to us. But this is the thing that thou aimest at, that thou shalt never have a share in this life, already obtained for so many as do come by faith to Jesus Christ; and all because thou art so slothful, so cold, so weak, so great a sinner, so subject to slip and commit sin. Didst thou never learn to out-shoot the devil with his own bow, and to cut off his head with his own sword, as David served Goliath, who was a type of him?

Quest. O how can a poor soul do this? This is rare indeed!

Answ. If Satan tells thee thou prayest but faintly, and with very cold devotion, answer him thus; I am glad you told me, for this will make me trust the more to Christ's prayers, and the less to my own; also I will endeavour henceforward to groan, to sigh, and to be so fervent in my crying at the throne of grace, that I will, if I can, make the heavens ring with my groans. And whereas thou sayest that I am so weak in believing, I am glad you tell me of it, I hope it will henceforward stir me up to cry the more heartily to God for strong faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of glory; this also shall be through grace to my advantage, and cause me to press the more earnestly towards the mark, for the prize of the high calling of God in Christ Jesus. Thou also dost tell me that my sins are wondrous great; hereby thou bringest the remembrance of the unsupportable vengeance of God into my mind, if I die out of Jesus Christ, and also the necessity of his help, which shall make me fly the faster, and press the harder, after an interest in him; and the rather because, as thou tellest me, my state will be unspeakably miserable without him. Thus, if he tell thee of thy deadness, dullness, coldness, or unbelief, or the greatness of thy sins, answer him, and say, I am glad you told me, I hope it will be a mean to make me run faster, seek more earnestly, and be the more restless after Jesus Christ. If thou dost but get this art, so as to out-run him in his own shoes, as I may say, and to make his own darts pierce himself, then thou mightest also say, Now do Satan's temptations, as well as all other things, work together for my good, Rom. viii. 28.

Object. But I find so many weaknesses in every duty that I perform, as when I pray, read, hear, or any other duty, that it maketh me out of conceit with myself, and to think that my duties are nothing worth.

Answ. It may be it is thy mercy, that thou art sensible of infirmities in thy best things; a greater mercy than thou art aware of!

Quest. Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege to be annoyed with in-

firmities, and to have my best duties infected with sin? How can this be?

Answ. Thy sin appearing in thy best duties works for thy advantage these ways. First, Thou findest ground thereby to make thee humble; and when thou hast done all, yet to count thyself but an unprofitable servant. Secondly, by this means thou art taken off from leaning on any thing below a naked Jesus for eternal life. If thou wast not sensible of many sins in thy best performances, thou mightest be a proud, abominable hypocrite, or a silly, dissembling wretch at the best, such a one as would send thy soul to hell in a conceit of thy own righteousness; but now, through grace, thou seest that in every thing thou dost there is sin enough to condemn thee. This in the first place makes thee not to trust in thy own doings; and secondly, sheweth thee, that there is nothing in thyself which will do thee any good, as to the meritorious cause of thy salvation: No, but thou must have an interest in the death and resurrection of a crucified Jesus. What sayest thou? doth not thy finding sin in thee cause thee to fly from a dependence on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a cause to make thee admire the freeness and tender-heartedness of Christ to thee, when he shall lift up the light of his countenance upon thee, because he hath regarded such an one as thou art. In this sense, it is mercy to the saints, that they find the relics of sin still struggling in their hearts. But this is not simply the nature of sin, but the mercy and wisdom of God, who causeth all things to work together for the good of those that love and fear him, Rom. viii.

Secondly, When thou dost apprehend that thou art defiled, let that scripture come into thy thoughts, *Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.* What thou canst not find in thyself, thou shalt find in Christ. Art thou a fool in thyself? Then Christ is made of God thy wisdom. Art thou unrighteous in thyself? Christ is made of God thy righteousness. Dost thou find that there is but little sanctifying grace in thy soul? Christ is made thy sanctification; and all this without thy wisdom or righteousness. So that thou mayest believe and say, My soul, though thou dost find innumerable infirmities in thyself, and in thy actions, yet

look upon thy Jesus, he is wisdom, to govern thee, and to order all things for thy best good. He is also thy righteousness now at God's right hand, always shining before the eyes of his glory; so that though thou art in ever so bad a condition, yet thy righteousness is the Son of God, and is as much accepted of God as ever: This sometimes hath been life to me. Whatever thou, O my soul, findest wanting in thyself, through faith, thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom, righteousness, sanctification, or redemption.

Object. If any should say in their hearts, I am one of the old covenant men, that is, I doubt I am not within this glorious covenant of grace. And how if I should not be?

Answ. 1. Well, thou fearest thou art a son of the bondwoman. In the first place, know that thou wast one of them by nature, for all by nature are under that covenant; but suppose that thou art to this day under that, yet let me tell thee in the first place, there is hope of thee; for there is a way made for souls to come from under that covenant by Christ, for he hath broken down the middle wall of partition between us and you, Eph. ii. 14. Therefore if thou wouldst be saved, thou mayest come to Christ.

Answ. 2. Thou canst not be so willing to come to Christ, as he is willing thou shouldest come; witness his coming down from heaven, his humiliation, and his sweat under the burden of sin. It appears also by his promises, by his invitations, by his sending forth his messengers to preach the same to poor sinners, and threatening damnation upon the neglect of him. He declares that the thousands of sins in the world should not be able to damn those that believed in him; that he would pardon all, if they would but come unto him. Come unto me all (every one, though you be ever so many, ever so vile, though your load be ever so heavy, and intolerable) yet cast your burden upon me, and you shall find rest for your souls. Come unto me, and I will heal you, love you, teach you, and tell you the way to the kingdom of heaven. Come unto me, and I will succour you, help you, and keep you from all devils and their temptations, from the law and its curses, and from being finally overcome with any evil. Come unto me for what you need, and tell me what you would have me do for you, and all my strength, love, wisdom, and interest that I have with my Father, shall be laid out for you. Come unto

me, your loving, tender-hearted and sin-pardoning Jesus. Come unto me, and I will wash you, and put my righteousness upon you, pray to my Father for you, and send my Spirit into you, that you may be saved.

Consider besides this, what a privilege thou shalt have at the day of judgment above thousands, if thou do indeed and in truth close in with this Jesus; for thou shalt not only have privilege in this life, but in the life everlasting, at Christ's second coming from heaven; for when the whole world shall be gathered together, and all the good and bad angels, saints, and reprobates, when all thy friends and kindred, with thy neighbours on thy right hand and left shall be with thee, beholding the wonderful glory and majesty of the Son of God; then shall the Son of glory, even Jesus, in the view of them all, smile and look kindly upon thee. When a kind look from Christ shall be worth more than ten thousand worlds, then thou shalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge, or a king, in the sight of lords, earls, dukes, and princes; thus it will be with thee in the sight of all the princely saints, angels, and devils, then thou that closest in with Christ, be thou rich or poor, bond or free, wise or foolish, he will say unto thee, *Well done, good and faithful servant*, even in the midst of the whole world; they that love thee shall see it, and they that hate thee shall to their shame behold it; for if thou fear him here in secret, he will make it manifest even as the day, upon the house-top.

Secondly, Thou shalt also be lovingly received, and tenderly embraced of Christ at that day, when he hath thousands of saints, as Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, with all the prophets, apostles, and martyrs, attending on him; and many thousands of glittering angels ministering before him. When the ungodly shall appear there with their pale faces, with their guilty consciences, and trembling souls, who would then give thousands of worlds (if they had so many) if they could enjoy but one loving look from Christ, then shalt thou have the hand of Christ reached to receive thee, saying, Come, thou blessed, step up hither; thou wast willing to leave all for me, and now I will give all to thee. Here is a throne, a crown, a kingdom; take them. Thou wast not ashamed of me when thou wast in the world among my enemies, and now will

not I be ashamed of thee before thine enemies, but will, in the view of all these devils and damned reprobates, promote thee to honour and dignity. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Thou shalt see that those who have served me in truth shall lose nothing; but they shall be as pillars in my temple, and inheriters of my glory, and shall have place to walk in among my saints and angels, Zech. iii. 7. O! who would not be in this condition? who would not be in this glory? It will be such a soul-ravishing glory, that I am ready to think the whole reprobate world will be ready to run mad, Deut. xxviii. 34. to think that they should miss of it; then will the vilest drunkard, swearer, liar, and unclean person willingly cry, *Lord, Lord, open unto us*, yet be denied entrance, and thou wilt be embraced, entertained, made welcome, have a fair mitre set upon thy head, and clothed with immortal glory, Zech. iii. 5. O therefore let all this move thee, and be of weight upon thy soul to close in with Jesus. Yet if, for all that I have said, thy sins do still stick with thee, and thou findest thy hellish heart loth to let them go, think within thyself in this manner; Shall I have my sins, and lose my soul? Will they do me any good when Christ comes? Would not heaven be better to me than my sins? And the company of God, Christ, saints and angels, be better than the company of Cain, Judas, Balaam, with the devils in the furnace of fire? Canst thou now, who readest or heareſt these lines, turn thy back, and go on in thy sin? Canst thou set so light by heaven, God, Christ, and the salvation of thy poor, yet precious soul? Canst thou hear of Christ, his bloody sweat and death, and not be melted by it, and grieved for it, and also converted by it? If so, I might lay down several considerations to stir thee up to mend thy pace towards heaven; but I shall not. There is enough written already to leave thy soul without excuse, and to bring thee down with vengeance into hell fire, devouring fire, the lake of fire, eternal fire; and to make thee swim and roll up and down in its flames.

END.

Grace abounding to the chief of Sinners.

A

FAITHFUL ACCOUNT

OF THE

LIFE

OF

JOHN BUNYAN:

OR,

A brief Relation of the exceeding Mercy of GOD in CHRIST to him.

Here is alſo particularly ſhewed,

What Sight of, and what Trouble he had for Sin; and alſo what various Temptations he met with, and how God carried him through them all.

WRITTEN BY HIMSELF.

Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul. Pſalm lxvi. 16.

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THE AUTHOR'S PREFACE;

Dedicated to thoſe whom God hath counted him worthy to beget to Faith, by his Miniſtry in the Word.

CHILDREN, grace be with you. Amen. I being taken from you in preſence, and ſo tied up that I cannot perform that duty that doth from God lie upon me to you ward, for your farther edifying and building up in faith and holineſs, &c., yet, that you may ſee my ſoul hath fatherly care and deſire after your ſpiritual and everlaſting welfare, I now once again, as before *from the top of Shenir and Hermon*, ſo now *from the lion's den*, and *from the mountain of the leopards*, (Sol. Song iv. 8.) do look yet after you all, greatly longing to ſee your ſafe arrival into the deſired haven.

I thank God upon every remembrance of you; and rejoice, even while I ſtick between the teeth of the lions in the wilderneſs, that the grace and mercy, and knowledge of Chriſt our Saviour, which God hath beſtowed upon you, with abundance of faith and love; your hungerings and thirſtings after farther acquaintance with the Father, in the Son, your tenderneſs of heart, your troubling at ſin, your ſober and holy deportment alſo, before both God and men, is a great refreſhment to me; *for you are my glory and joy*, 1 Theſſ. ii. 20.

I have ſent you here incloſed a drop of that honey that I have taken out of the carcaſs of a lion, Judges xiv. 5—9. I have eaten thereof myſelf, and am much refreſhed thereby. (Temptations, when we meet them at firſt, are as the lion that roared upon Samſon; but if we overcome them, the next time we ſee them, we ſhall find a neſt of honey within them.) The Philiſtines underſtood me not. It is ſomething of a relation of the work of God upon my ſoul, even from the very firſt, till now, wherein you may perceive my caſtings down and riſings up; for he woundeth, and his hands make whole. It is written in the ſcripture, Iſaiah xxxviii. 19. *The father to the children ſhall make known the truth of God.* Yea, it was for this reaſon I lay ſo long at Sinai, to ſee the fire, and the cloud, and the darkneſs, that I might fear the Lord all the days of my life upon earth, and tell of his wonderous works to my children, Pſalm lxxviii. 3, 4, 5.

Moſes, Numb. xxxiii. 1, 2. wrote of the journeyings of the children of Iſrael, from Egypt to the land of Canaan; and commanded alſo, that they did remember their forty years travel in the wilderneſs. *Thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldeſt keep his commandments or no*, Deut. viii. 2, 3. Wherefore, this I have endeavoured to do; and not only ſo, but to publiſh it alſo; that, if God will, others may be put in remembrance of what he hath done for their ſouls, by reading his work upon me.

It is profitable for Chriſtians to be often calling to mind the very beginnings of grace with their ſouls. *It is a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord, to be obſerved of all the children of Iſrael in their generations*, Exod. xii. 42. *My God*, ſaith David, Pſalm xlii. 6. *my ſoul*

is cast down within me; but I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. He remembered also the lion and the bear, when he went to fight with the giant of Gath, 1 Sam. xvii. 36, 37.

It was Paul's accustomed manner, Acts xxii. and that when tried for his life, Acts xxiv. even to open before his judges the manner of his conversion: he would think of that day, and that hour, in which he did first meet with grace; for he found it supported him. When God had brought the children of Israel out of the Red Sea, far into the wilderness, yet they must turn quite about thither again, to remember the drowning of their enemies there, Numb. xiv. 25. for though they sang his praise before, yet they soon forgot his works, Psalm cxvi. 11, 12.

In this discourse of mine, you may see much; much, I say, of the grace of God towards me: I thank God, I can count it much, for it was above my sins and Satan's temptations too. I can remember my fears and doubts, and sad months, with comfort; they are as the head of Goliath in my hand. There was nothing to David like Goliath's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that did preach forth God's deliverance to him. Oh! the remembrance of my great sins, of my great temptations, and of my great fear of perishing forever! They bring afresh into my mind the remembrance of my great help, my great supports from heaven, and the great grace that God extended to such a wretch as I.

My dear children, call to mind the former days, and years of ancient times: remember also your songs in the night, and commune with your own heart, Psalm lxxvii. 5—12. Yea, look diligently, and leave no corner therein unsearched for that treasure hid, even the treasure of your first and second experience of the grace of God towards you. Remember, I say, the word that first laid hold upon you: remember your terrors of conscience, and fear of death and hell: remember also your tears and prayers to God; yea, how you sighed under every hedge of mercy. Have you never an hill Mizar to remember? Have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your souls? Remember also the word; the word, I say, upon which the Lord hath caused you to hope. If you have sinned against light, if you are tempted to blaspheme, if you are drowned in despair, if you think God fights against you, or if heaven is hid from your eyes, remember it was thus with your father; *but out of them all the Lord delivered me.*

I could have enlarged much in this my discourse, of my temptations and troubles for sin; as also of the merciful kindness and working of God with my soul; I could have stepped into a style much higher than this, in which I have here discoursed, and could have adorned all things more than here I have seemed to do; but I dare not. God did not play, in tempting of me; neither did I play, when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better. Farewel.

My dear children, the milk and honey is beyond this wilderness. God be merciful to you, and grant that you be not slothful to go in to possess the land.

JOHN BUNYAN.

LIFE OF JOHN BUNYAN.

IN this my relation of the merciful working of God upon my ſoul, it will not be amiſs, if, in the firſt place, I do, in a few words, give you a hint of my pedigree and manner of bringing up; that thereby the goodneſs and bounty of God towards me, may be the more advanced and magnified before the ſons of men.

2. For my deſcent, then, it was, as is well known by many, of a low and inconſiderable generation; my father's houſe being of that rank that is meaneſt and moſt deſpiſed of all the families of the land. Wherefore I have not here, as others, to boaſt of noble blood, and of any high-born ſtate, according to the fleſh; though, all things conſidered, I magnify the heavenly Majeſty, for that by this door he brought me into the world, to partake of the grace and life that is in Chriſt by the goſpel.

3. But notwithſtanding the meanneſs and inconſiderableneſs of my parents, it pleaſed God to put it into their hearts, to put me to ſchool, to learn me both to read and write; the which I alſo attained, according to the rate of other poor men's children; though, to my ſhame, I confeſs I did ſoon loſe that I had learned, even almoſt utterly, and that long before the Lord did work his gracious work of converſion upon my ſoul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed, according to the courſe of this world, and the ſpirit that now worketh in the children of diſobedience, Eph. ii. 2, 3. It was my delight to be taken captive by the devil at his will, 2 Tim. ii. 26. being filled with all unrighteouſneſs: the which did alſo ſo ſtrongly work, and put forth itſelf, both in my heart and

life, and that from a child, that I had but few equals, (especially considering my years, which were tender, being but few) both for cursing, swearing, lying, and blaspheming the holy name of God.

5. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood he did scare and frighten me with fearful dreams, and did terrify me with fearful visions: for often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

6. Also I should, at these years, be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found at last among those devils and hellish fiends, who are there bound down with the chains and bonds of darkness, unto the judgment of the great day.

7. These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then, in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith, yet could I not let go my sins: yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil, supposing they were only tormentors; that if it must needs be that I went thither, I might be rather a tormentor, than be tormented myself.

8. A while after these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore, with more greediness, according to the strength of nature, I did still let loose the reins of my lust, and delighted in all transgressions against the law of God: so that until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, in all manner of vice and ungodliness.

9. Yea, such prevalency had the lusts and fruits of the flesh on this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even

to the ſtroke of thoſe laws which bring ſome to diſgrace and open ſhame before the face of the world.

10. In theſe days the thoughts of religion were very grievous to me; I could neither endure it myſelf, nor that any other ſhould; ſo that when I have ſeen ſome read in thoſe books that concerned Chriſtian piety, it would be as it were a poiſon to me. Then ſaid I unto God, *Depart from me, for I deſire not the knowledge of thy ways*, Job xxi. 14, 15. I was now void of all good conſideration; heaven and hell were both out of ſight and mind; and as for ſaving and damning, they were leaſt in my thoughts. O Lord, thou knoweſt my life, and my ways are not hid from thee.

11. But this I well remember, that though I could myſelf ſin with the greateſt delight and eaſe, and alſo take pleaſure in the vileneſs of my companions; yet, even then, if I had at any time ſeen wicked things, by thoſe who profeſſed goodneſs, it would make my ſpirit tremble. As once, above all the reſt, when I was in the height of vanity, yet hearing one to ſwear that was reckoned a religious man, it had ſo great a ſtroke upon my ſpirit, that it made my heart ache.

12. But God did not utterly leave me, but followed me ſtill, not with convictions, but judgments; yet ſuch as were mixed with mercy. For once I fell into a creek of the ſea, and hardly eſcaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preſerved me alive: beſides, another time, being in the field, with one of my companions, it chanced that an adder paſſed over the highway, ſo I, having a ſtick in my hand, ſtruck her over the back; and having ſtunned her, I forced open her mouth with my ſtick, and plucked her ſting out with my fingers; by which act, had not God been merciful to me, I might, by my deſperateneſs, have brought myſelf to my end.

13. This alſo I have taken notice of, with thankſgiving: When I was a ſoldier, I, with others, were drawn out to go to a certain place, to beſiege it; but when I was juſt ready to go, one of the company deſired to go in my room; to which, when I had conſented, he took my place; and coming to the ſiege, as he ſtood centinel, he was ſhot in the head with a muſket bullet, and died.

14. Here, as I ſaid, were judgments and mercy, but neither of them did awaken my ſoul to righteouſneſs;

wherefore I ſinned ſtill, and grew more and more rebellious againſt God, and careleſs of my own ſalvation.

15. Preſently after this, I changed my condition into a married ſtate, and my mercy was to light upon a wife whoſe father was counted godly: this woman and I, though we came together as poor as poor might be, (not having ſo much houſehold ſtuff as a diſh or ſpoon betwixt us both) yet this ſhe had for her part, *The plain Man's Path-way to Heaven*, and *The Practice of Piety*, which her father had left her when he died. In, theſe two books I would ſometimes read with her, wherein I alſo found ſome things that were ſomewhat pleaſing to me; (but all this while I met with no conviction.) She alſo would be often telling of me what a godly man her father was, and how he would reprove and correct vice, both in his houſe, and among his neighbours; what a ſtrict and holy life he lived in his days, both in word and deed.

16. Wherefore theſe books, with the relation, though they did not reach my heart, to awaken it about my ſad and ſinful ſtate, yet they did beget within me ſome deſires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremoſt; and there very devoutly both ſay and ſing, as others did, yet retaining my wicked life; but withal, I was ſo over-run with the ſpirit of ſuperſtition, that I adored, and that with great devotion, even all things (both the high place, prieſt, clerk, veſtment, ſervice, and all things) belonging to the church; counting all things holy that were therein contained, and eſpecially, the prieſt and clerk moſt happy, and without doubt, greatly bleſſed, becauſe they were the ſervants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

17. This conceit grew ſo ſtrong in a little time upon my ſpirit, that had I but ſeen a prieſt (though never ſo ſordid and debauched in his life) I ſhould find my ſpirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them, (ſuppoſing they were the miniſters of God) I could have laid down at their feet, and have been trampled upon by them; their name, their garb, and work, did ſo intoxicate and bewitch me.

18. After I had been thus for ſome conſiderable time, another thought came into my mind; and that was, whether

we were of the Iſraelities, or no: for, finding in the ſcripture that they were once the peculiar people of God, thought I, if I were one of this race, my ſoul muſt needs be happy. Now again, I found within me a great longing to be reſolved about this queſtion, but could not tell how I ſhould: at laſt I aſked my father of it, who told me, No, we were not. Wherefore, then I fell in my ſpirit, as to the hope of that, and ſo remained.

19. But all this while, I was not ſenſible of the danger and evil of ſin; I was kept from conſidering that ſin would damn me, what religion ſoever I followed, unleſs I was found in Chriſt: nay, I never thought of him, nor whether there was ſuch an one, or no. Thus man, while blind, doth wander, but wearieth himſelf with vanity, for he knoweth not the way to the city of God, Eccleſ. x. 15.

20. But one day (amongſt all the ſermons our parſon made) his ſubject was, to treat of the ſabbath day, and of the evil of breaking that, either with labour, ſports, or otherwiſe; (now I was, notwithſtanding my religion, one that took much delight in all manner of vice, and eſpecially that was the day I did ſolace myſelf therewith) wherefore I fell in my conſcience, under his ſermon, thinking and believing that he made that ſermon on purpoſe to ſhew me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was for the preſent greatly loaded therewith, and ſo went home when the ſermon was ended, with a great burden upon my ſpirit.

21. This, for that inſtant, did benumb the ſinews of my beſt delights, and did embitter my former pleaſures to me; but hold, it laſted not, for before I had well dined, the trouble begun to go off my mind, and my heart returned to its old courſe. But oh! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might ſin again without control! Wherefore, when I had ſatisfied nature with my food, I ſhook the ſermon out of my mind, and to my old cuſtom of ſports and gaming I returned with great delight.

22. But the ſame day, as I was in the midſt of a game of cat, and having ſtruck it one blow from the hole, juſt as I was about to ſtrike it the ſecond time, a voice did ſuddenly dart from heaven into my ſoul, which ſaid, Wilt thou leave

thy sins and go to heaven, or have thy sins and go to hell? At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus look down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for those and other ungodly practices.

23. I had no sooner thus conceived in my mind, but suddenly this conclusion was fastened on my spirit. (for the former hint did set my sins again before me) that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to muling on this also; and while I was thinking of it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind to go on in sin: for, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them: I can but be damned; and if I must be so, I had as good be damned for many sins, as be damned for few.

24. Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: but, I say, having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think: Wherefore I found within me great desire to take my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill myself with its delights, lest I should die before I had my desires; for that I feared greatly. In these things, I protest before God, I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart, my desires: The good Lord, whose mercy is unsearchable, forgive my transgressions!

25. And I am very confident, that this temptation of the devil is more usual among poor creatures, than many are aware of, even to overrun the spirits with a scurvy and seared frame of heart, and benumbing of conscience; which frame he secretly and slily supplieth with such despair, that

though not much guilt attendeth souls, yet they continually have a secret conclusion within them, that there are no hopes for them; for they have loved sins, therefore after them they will go, Jer. ii. 25, and xviii. 12.

26. Now therefore I went on in sin with great greediness of mind, still grudging that I could not be satisfied with it as I would. This did continue with me about a month, or more; but one day, as I was standing at a neighbour's shop-window, and there cursing and swearing, and playing the mad man, after my wonted manner, there sat within, the woman of the house, and heard me; who, though she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me farther, that I was the ungodliest fellow for swearing, that she ever heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

27. At this reproof I was silenced, and put to secret shame; and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought that could never be.

28. But how it came to pass I know not, I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before I knew not how to speak unless I put an oath before and another behind, to make my words have authority; now I could, without it, speak better, and with more pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did leave my sports and plays.

29. But quickly after this, I fell into company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the scriptures, and of the matter of religion; wherefore falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for as for Paul's Epistles, and such like scriptures, I could not away with them, being as yet

ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us.

30. Wherefore I fell to some outward reformation both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then would break one, and so afflict my conscience; but then I would repent, and say, I was sorry for it, and promise God to do better next time, and there got help again; for then I thought I pleased God as well as any man in England.

31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such great and famous alteration in my life and manners; and indeed so it was, though I knew not Christ, nor grace, nor faith, nor hope; for as I have well since seen, had I then died, my state had been most fearful.

32. But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness, to something like a moral life; and truly, so they well might; for this my conversion was as great, as for *Tom of Bedlam* to become a sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face and behind my back. Now I was, as they said, become a right honest man. But oh! when I understood those were their words and opinions of me, it pleased me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness; and indeed, I did all I did, either to be seen of, or well spoken of by men: and thus I continued for about a twelvemonth, or more.

33. Now you must know, that before this I had taken much delight in ringing, but my conscience beginning to be tender, I thought such practice was but vain, and therefore forced myself, to leave it; yet my mind hankered; wherefore I would go to the steeple-house, and look on, though I durst not ring: but I thought this did not become religion neither; yet I forced myself and would look on still. But quickly after, I began to think, How if one of the bells should fall? Then I chose to stand under a main beam, that lay overthwart the steeple, from side to side, thinking

here I might ſtand ſure: but then I thought again, ſhould the bell fall with a ſwing, it might firſt hit the wall, and then rebounding upon me, might kill me for all this beam. This made me ſtand in the ſteeple-door; and now, thought I, I am ſafe enough; for if a bell ſhould fall, I can ſlip out behind theſe thick walls, and ſo be preſerved notwithſtanding.

34. So after this I would go to ſee them ring, but would not go any farther than the ſteeple-door; but then it came into my head, How if the ſteeple itſelf ſhould fall? And this thought (it may, for aught I know, when I ſtood and looked on) did continually ſo ſhake my mind, that I durſt not ſtand at the ſteeple-door any longer, but was forced to flee, for fear the ſteeple ſhould fall upon my head.

35. Another thing was my dancing: I was a full year before I could quite leave that. But all this while, when I thought I kept this or that commandment, or did, by word or deed, any thing I thought was good, I had great peace in my conſcience; and would think with myſelf, God cannot but be now pleaſed with me; yea, to relate it in mine own way, I thought no man in England could pleaſe God better than I.

36. But, poor wretch as I was, I was all this while ignorant of Jeſus Chriſt, and going about to eſtabliſh my own righteouſneſs; and had periſhed therein, had not God, in his mercy, ſhewed me more of my ſtate by nature.

37. But upon a day, the good providence of God called me to Bedford, to work at my calling: and in one of the ſtreets of that town, I came where there were three or four poor women ſitting at a door, in the ſun, talking about the things of God; and being now willing to hear their diſcourſe, I drew near to hear what they ſaid, for I was now a briſk talker, myſelf, in the matters of religion; but I may ſay, *I heard, but underſtood not;* for they were far above, out of my reach. Their talk was about a new birth, the work of God in their hearts, as alſo how they were convinced of their miſerable ſtate by nature; they talked how God had viſited their ſouls with his love in the Lord Jeſus, and with what words and promiſes they had been refreſhed, comforted and ſupported, againſt the temptations of the devil: moreover, they reaſoned of the ſuggeſtions and temptations of Satan in particular; and told to each other, by

what means they had been afflicted; and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, and of their unbelief; and did contemn, slight and abhor their own righteousness, as filthy, and insufficient to do them any good.

38. And methought they spake, as if you did make them speak; they spake with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were *people that dwelt alone and were not to be reckoned among their neighbours*, Numb xxiii. 9.

30. At this I felt my own heart began to shake, and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c.

40. Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.

41. Therefore I would often make it my business, to be going again and again into the company of these poor people, for I could not stay away; and the more I went among them, the more I did question my condition; and as I still do remember, presently I found two things within me, at which I did sometimes marvel; especially considering what a blind, ignorant, sordid and ungodly wretch but just before I was. The one was a very great softness of heart, which caused me to fall under the conviction of what by scripture they asserted; and the other was a great bending in my mind, to a continual meditating on it, and on all other good things, which at that time I heard or read of.

42. By these things my mind was so turned that it lay like a horse-leach at the vein, still crying out, *Give, give*, Prov. xxx. 15, which was so fixed on eternity, and on the things

about the kingdom of heaven, (that is, ſo far as I knew, though as yet, God knows, I knew but little) that neither pleaſures, nor profits, nor perſuaſions, nor threats, could looſe it, or make it let go its hold; and though *I* may ſpeak it with ſhame, yet it is in very deed a certain truth, it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often ſince, to get it again from earth to heaven.

43. One thing I may not omit: There was a young man in our town, to whom my heart before was knit more than to any other, but he being a moſt wicked creature for curſing and ſwearing, and uncleanneſs, I now ſhook him off, and forſook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and aſked him how he did: he, after his old ſwearing, and mad way, anſwered, He was well. But, Harry, ſaid I, why do you curſe and ſwear thus? What will become of you, if you die in this condition? He anſwered me in a great chafe, What would the devil do for company, if it was not for ſuch as I am?

44. About this time I met with ſome Ranters' books, that were put forth by ſome of our country men, which books were alſo highly in eſteem by ſeveral old profeſſors; ſome of theſe I read, but was not able to make any judgment about them; wherefore as I read in them, and thought upon them, ſeeing myſelf unable to judge, I would betake myſelf to hearty prayer in this manner: "O Lord, I am a fool, and not able to know the truth from error; Lord, leave me not in my own blindneſs, either to approve of, or condemn this doctrine. If it be of God, let me not deſpiſe it; if it be of the devil, let me not embrace it. Lord, I lay my ſoul in this matter, only at thy foot; let me not be deceived, I humbly beſeech thee." I had one religious intimate companion all this while, and that was the poor man I ſpoke of before; but about this time, he alſo turned a moſt vile Ranter, and gave himſelf up to all manner of filthineſs, eſpecially uncleanneſs: he would alſo deny that there was a God, angel, or ſpirit; and would laugh at all exhortations to ſobriety. When I laboured to rebuke his wickedneſs, he would laugh the more; and pretend that he had gone through all religions, and could never hit upon the right till now. He told me alſo, that in a little time I ſhould ſee all profeſſors turn to the ways of the Ranters. Wherefore,

abominating those cursed principles, I left his company forthwith, and became to him as great a stranger as I had before been a familiar.

45. Neither was this man only a temptation to me, but my business lying in the country, I happened to come into several people's company, who, though strict in religion formerly, yet were also drawn away by these Ranters. These would also talk with me of their ways, and condemn me as illegal and dark; pretending that they only had attained to perfection, and could do what they would, and not sin. Oh! these temptations were suitable to my flesh, I being but a young man, and my nature in prime; but God, who had, as I hope, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles. And blessed be God, who put it into my heart to cry to him, to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me, not only from ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days.

46. And now methought I began to look into the Bible with new eyes, and read as I never did before; and especially the epistles of the Apostle St. Paul were sweet and pleasant to me; and indeed, then I was never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth and way to heaven and glory.

47. And as I went on and read, I hit upon that passage, *To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; and to another faith, &c.* 1 Cor. xii. And though, as I have since seen, that by this scripture the Holy Ghost intends, in special, things extraordinary, yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused, and could not tell what to do, especially this word *faith* put me to it, for I could not help it, but sometimes must question, whether I had any faith, or no; but I was lothe to conclude I had no faith; for if I do so, thought I, then I shall count myself a very cast-away indeed.

48. No, said I, with myself, though I am an ignorant fool, and though I want those blessed gifts of knowledge and understanding that other people have; yet at a venture I will conclude I am not altogether faithless, though I know

not what faith is; for it was ſhewn me, and that too (as I have ſeen ſince) by Satan, that thoſe who conclude themſelves in a faithleſs ſtate, have neither reſt nor quiet in their ſouls: and I was loath to fall quite into deſpair.

49. Wherefore, by this ſuggeſtion, I was for a while made afraid to ſee my want of faith; but God would not ſuffer me thus to undo and deſtroy my ſoul, but did continually, againſt this my ſad and blind concluſion, create ſtill within me ſuch ſuppoſitions, inſomuch that I could not reſt content, until I did now come to ſome certain knowledge whether I had faith or no, this always running in my mind, "But how if you want faith indeed? but how can you tell you have faith?" And beſides, I ſaw for certain, if I had not, I was ſure to periſh forever.

50. So that though I endeavoured at the firſt to look over the buſineſs of faith, yet in a little time, I better conſidering the matter, was willing to put myſelf upon the trial whether I had faith or no. But alas, poor wretch! ſo ignorant and brutiſh was I, that I knew not to this day no more how to do it, than I know how to begin and accompliſh that rare and curious piece of art which I never yet ſaw or thought of.

51. Wherefore while I was thus conſidering, and being put to a plunge about it, (for you muſt know, that as yet I had not in this matter broken my mind to any one, only did hear and conſider) the tempter came in with this deluſion—That there was no way for me to know I had faith, but by trying to work ſome miracles; urging thoſe ſcriptures that ſeemed to look that way, for the enforcing and ſtrengthening his temptation. Nay, one day, as I was between Elſtow and Bedford, the temptation was hot upon me, to try if I had faith, by doing ſome miracle; which miracle at this time was this—I muſt ſay to the puddles that were in the horſe-pads, Be dry; and to the dry places, Be you puddles: and truly one time I was going to ſay ſo indeed; but juſt as I was about to ſpeak, this thought came into my mind—But go under yonder hedge, and pray firſt that God would make you able. But when I had concluded to pray, this came hot upon me; that if I prayed, and came again, and tried to do it, and yet did nothing notwithſtanding, then to be ſure I had no faith, but was a caſtaway, and loſt. Nay, thought I, if it be ſo, I will not try yet, but will ſtay a little longer.

52. So I continued at a great loſs; for I thought, if they only had faith, who could do ſo wonderful things, then I concluded, that for the preſent I neither had it, nor yet, for time to come, were ever like to have it. Thus I was toſſed betwixt the devil and my own ignorance, and ſo perplexed, eſpecially at ſome times, that I could not tell what to do.

53. About this time, the ſtate and happineſs of theſe poor people at Bedford, was thus, in a kind of a viſion, preſented to me. I ſaw, as if they were on the ſunny ſide of ſome high mountain, there refreſhing themſelves with the pleaſant beams of the ſun, while I was ſhivering and ſhrinking in the cold, afflicted with froſt, ſnow, and dark clouds. Methought alſo, betwixt me and them, I ſaw a wall, that did compaſs about this mountain: now through this wall my ſoul did greatly deſire to paſs; concluding, that if I could, I would even go into the very midſt of them, and there alſo comfort myſelf with the heat of their ſun.

54. About this wall I bethought myſelf to go again and again, ſtill prying as I went, to ſee if I could find ſome way or paſſage, by which I might enter therein; but none could I find for ſome time: at the laſt, I ſaw, as it were, a narrow gap, like a little door-way in the wall, through which I attempted to paſs: now the paſſage being very ſtrait and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by ſtriving to get in; at laſt, with great ſtriving, methought I at firſt did get in my head, and after that, by a ſideling ſtriving, my ſhoulders, and my whole body; then was I exceeding glad, and went and ſat down in the midſt of them, and ſo was comforted with the light and heat of their ſun.

55. Now this mountain and wall, &c. was thus made out to me—The mountain ſignified the church of the living God; the ſun that ſhone thereon, the comfortable ſhining of his merciful face on them that were therein; the wall I thought was the world, that did make ſeparation between the Chriſtians and unbelievers; and the gap which was in the wall, I thought was Jeſus Chriſt, who is the way to God the Father, John xiv. 6. Matt. vii. 14. But foraſmuch as the paſſage was wonderful narrow, even ſo narrow that I could not but with great difficulty enter in thereat, it ſhewed me, that none could enter into life, but thoſe that were in downright earneſt, and unleſs alſo they left that wicked

world behind them; for here was only room for body and soul, but not for body and soul and sin.

56. This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to vehement hunger and desire to be one of that number that did sit in the sunshine: now also would I pray, wherever I was; whether at home or abroad, in house or field; and would also often, with lifting up of heart, sing that of the fifty-first psalm, "O Lord, consider my distress;" for as yet I knew not where I was.

57. Neither as yet could I attain to any comfortable persuasion that I had faith in Christ. But instead of having satisfaction here, I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these—Whether I was elected—But how if the day of grace should now be past and gone?

58. By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and though nothing could beat me off from this, yet this question did so offend and discourage me, that I was, especially sometimes, as if the very strength of my body also had been taken away by the force and power thereof. This Scripture did also seem to me to trample upon all my desires; *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, Rom. ix. 16.

59. With this scripture I could not tell what to do; for I evidently saw, unless that the great God, of his infinite grace and bounty, had voluntarily chosen me to be a vessel of mercy, though I should desire, and long, and labour, until my heart did break, no good could come of it. Therefore this would stick with me, How can you tell that you are elected? and what if you are not? how then?

60. O Lord, thought I, what if I am not indeed! It may be you are not, said the tempter: it may be so indeed, thought I. Why then, said Satan, you had as good leave off, and strive no farther; for if indeed you are not elected and chosen of God, there is no hope of your being saved; *For it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

61. By these things I was driven to my wit's-end, not knowing what to say, or how to answer these temptations. Indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence thus to start the question; for that the elect only obtained eternal life, I believed without scruple; but that myself was one of them, there lay the question.

62. Thus therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink with faintness in my mind; but one day, after I had been so many weeks oppressed and cast down therewith, and as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, *Look at the generations of old, and see; did ever any trust in God, and were confounded?*

63. At which I was greatly enlightened, and encouraged in my soul; for thus, at that very instant, it was expounded to me: begin at the beginning of Genesis, and read to the end of the Revelation, and see if you can find, that there was ever any that trusted in the Lord, and was confounded. So coming home, I presently went to my Bible, to see if I could find that saying, not doubting but to find it presently; for it was so fresh, and with such strength and comfort on my spirit, that it was as if it talked with me.

64. Well, I looked, but I found it not; only it abode upon me: then did I ask first this good man, and then another, if they knew where it was, but they knew no such place. At this I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize and abide upon my heart; and yet that none could find it (for I doubted not but that it was in the Holy Scripture.)

65. Thus I continued above a year, and could not find the place; but at last, casting my eye upon the Apocrypha books, I found it in Ecclesiasticus ii. 16. This at the first, did somewhat daunt me: but because by this time I had got more experience of the love and kindness of God, it troubled me the less, especially when I considered that though it was not in those texts that we call holy and canonical; yet, forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of good to me; and it doth still ofttimes shine before my face.

66. After this, that other doubt did come with ſtrength upon me, But how if the day of grace ſhould be paſt and gone? How if you have overſtood the time of mercy? Now I remember, that one day, as I was walking in the country, I was much in the thoughts of this, But how if the day of grace is paſt? And to aggravate my trouble, the tempter preſented to my mind thoſe good people of Bedford, and ſuggeſted thus unto me—That theſe being converted already, they were all that God would ſave in thoſe parts; and that I came too late, for thoſe had got the bleſſing before I came.

67 Now was I in great diſtreſs, thinking in very deed that this might well be ſo; wherefore I went up and down bemoaning my ſad condition; counting myſelf far worſe than a thouſand fools for ſtanding off thus long, and ſpending ſo many years in ſin as I have done: ſtill crying out, Oh! that I had turned ſooner! Oh! that I had turned ſeven years ago! It made me alſo angry with myſelf, to think that I ſhould have no more wit. but to trifle away my time, till my ſoul and heaven were loſt.

68. But when I had been long vexed with this fear, and was ſcarce able to take one ſtep more, about the ſame place where I received my other encouragement, theſe words came to my mind, *Compel them to come in, that my houſe may be filled; and yet there is room,* Luke xiv. 22, 23. Theſe words, but eſpecially thoſe, *And yet there is room,* were ſweet words to me; for truly, I thought that by them I ſaw there was place enough in Heaven for me; and moreover, that when the Lord Jeſus did ſpeak theſe words, he then did think of me; and that he knowing that the time would come, that I ſhould be afflicted with fear, that there was no place left for me in his boſom, did before ſpeak this word, and leave it upon record, that I might find help thereby againſt this vile temptation. This I then verily believed.

69. In the light and encouragement of this word, I went a good while; and the comfort was the more, when I thought that the Lord Jeſus ſhould think on me ſo long ago, and that he ſhould ſpeak thoſe words on purpoſe for my ſake; for I did think verily, that he did on purpoſe ſpeak them to encourage me withal.

70. But I was not without my temptations to go back again; temptations I ſay, both from Satan, mine own heart,

and carnal acquaintance; but I thank God these were outweighed by that good sense of death, and of the day of judgment, which abode, as it were, continually in my view; I would often, also, think on Nebuchadnezzar; of whom it is said, *He had given him all the kingdoms of the earth*, Dan. v. 18, 19. Yet, thought I, if this great man had all his portion in this world, one hour in hell-fire would make him forget all. Which consideration was a great help to me.

71. I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean: I thought those beasts were the types of men; the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now I read, that the clean beasts chewed the cud; that is, thought I, they shew us, we must feed upon the word of God; they also parted the hoof, I thought that signified, we must part, if we would be saved, with the ways of ungodly men. And also, in farther reading about them, I found, that though we did chew the cud, as the hare; yet if we walked with claws, like a dog; or if we did part the hoof, like the swine, yet if we did not chew the cud, as the sheep, we are still for all that, but unclean: for I thought the hare to be a type of those that talk of the word, yet walk in the ways of sin; and that the swine was like him that parted with his outward pollution, but still wanteth the word of faith, without which there could be no way of salvation, let a man be ever so devout, Deut. xiv. After this, I found by reading the word, that those that must be glorified with Christ in another world, must be called by him here; called to the partaking of a share in his word and righteousness, and to the comforts and first fruits of his Spirit; and to a peculiar interest in all those heavenly things, which do indeed prepare the soul for that rest, and the house of glory, which is in heaven above.

72. Here again I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? None but those who are effectually called, inherit the kingdom of heaven. But oh! how I now love the words that speak of a Christian's calling! as when the Lord said to one, Follow me; and to another, Come after me: and oh, thought I, that he would say so to me too; how gladly would I run after him!

73. I cannot now express with what longings and breathings in my soul, I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what would I have given for it! Had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state.

74. How lovely now was every one in my eyes, that I thought to be converted men and women! They shone; they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage, Psal. xvi. But that which made me sick, was that of Christ, in Mark iii. 13. *He went up into a mountain, and called unto him whom he would; and they came unto him.*

75. This scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear, was this—Lest Christ should have no liking to me; for he called *whom he would.* But oh! the glory that I saw in that condition, did still so enrage my heart, that I could seldom read of any that Christ did call, but I presently wished, Would I had been in their clothes; would I had been born Peter; would I had been born John; or, would I had been by, and had heard him when he called them, how would I have cried, O Lord, call me also? But, oh! I feared he would not call me.

76. And truly, the Lord let me go thus many months together, and shewed me nothing; either that I was already, or should be called hereafter: but at last, after much time spent, and many groans to God, that I might be made partaker of the holy and heavenly calling, that word came in upon me, *I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion,* Joel iii. 21. These words I thought were sent to encourage me to wait still upon God; and signified unto me, that if I were not already, yet time might come, I might be in truth converted unto Christ.

77. About this time I began to break my mind to those poor people in Bedford, and to tell them my condition; which when they had heard, they told Mr. Gifford of me, who himself also took occasion to talk with me, and was willing to be well persuaded of me, though I think from

little grounds: but he invited me to his house, where I should hear him confer with others, about the dealings of God with their souls; from all which I still received more convictions; and from that time began to see something of the vanity and inward wretchedness of my wicked heart; for as yet I knew no great matter therein; but now it began to be discovered unto me, and also to work at that rate as it never did before. Now I evidently found, that lusts and corruptions put forth themselves within me, in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail; I found also, that whereas before my soul was full of longing after God, now it began to hanker after every foolish vanity; yea, my heart would not be moved to mind that which was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to and in every duty; and was as a clog on the leg of a bird, to hinder him from flying.

78. Nay, I thought—Now I grow worse and worse; now I am farther from conversion than ever I was before: wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart, as laid me as low as hell. If now I should have burned at the stake, I could not believe that Christ had a love for me: alas! I could neither hear him, nor see him, nor feel him, nor savour any of his things; I was driven as with a tempest; my heart would be unclean, and the Canaanites would dwell in the land.

79. Sometimes I would tell my condition to the people of God; which, when they heard, they would pity me, and would tell me of the promises; but they had as good have told me, that I must reach the sun with my finger, as have bidden me receive or rely upon the promises; and as soon I should have done it. All my sense and feeling was against me; and I saw I had a heart that would sin, and that lay under a law that would condemn.

80. These things have often made me think of the child which the father brought to Christ, who, while he was yet a coming to him, was thrown down by the devil, and also so rent and torn by him, that he lay and wallowed, foaming, Luke ix. 42. Mark ix. 20.

81. Further, in these days, I would find my heart to shut itself up against the Lord, and against his holy word: I

have found my unbelief to ſet, as it were, the ſhoulder to the door, to keep him out; and that too even then, when I have with many a bitter ſigh cried, Good Lord, break it open: Lord, break theſe gates of braſs, and cut theſe bars of iron in ſunder, Pſalm cvii. 16. Yet that word would ſometimes create in my heart a peaceable pauſe, *I girded thee, though thou hast not known me,* Iſaiah xlv. 5.

82. But all this while, as to the act of ſinning, I was never more tender than now: my hinder parts were inward: I durſt not take a pin or ſtick, though but ſo big as a ſtraw; for my conſcience now was ſore, and would ſmart at every touch: I could not now tell how to ſpeak my words, for fear I ſhould miſplace them. Oh, how cautiouſly did I then go, in all I did or ſaid! I found myſelf as in a miry bog, that ſhook if I did but ſtir; and was, as there, left both of God and Chriſt, and the Spirit, and all good things.

83. But I obſerved, though I was ſuch a great ſinner before converſion, yet God never much charged the guilt of the ſins of my ignorance upon me; only he ſhewed me, I was loſt if I had not Chriſt, becauſe I had been a ſinner: I ſaw that I wanted a perfect righteouſneſs, to preſent me without fault before God; and this righteouſneſs was no where to be found, but in the perſon of Jeſus Chriſt.

84. But my original and inward pollution---that, that was my plague and affliction; that I ſaw at a dreadful rate, always putting forth itſelf within me; that I had the guilt of, to amazement; by reaſon of that, I was more loathſome in mine own eyes than a toad, and I thought I was ſo in God's eyes too. Sin and corruption, I ſaid, would as naturally bubble out of my heart, as water would bubble out of a fountain. I thought now that every one had a better heart than I had; I could have changed heart with any body; I thought none but the devil himſelf could equalize me for inward wickedneſs and pollution of mind. I fell, therefore, at the ſight of my own vileneſs, deeply into deſpair; for I concluded, that this condition that I was in, could not ſtand with a ſtate of grace. Surely, thought I, I am forſaken of God; ſurely I am given up to the devil, and to a reprobate mind. And thus I continued a long while, even for ſome years together.

85. While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was, when I ſaw old people hunting after the things

of this life, as if they ſhould live here always: The other was, when I found profeſſors much diſtreſſed and caſt down, when they met with outward loſſes; as of huſband, wife, child, &c. Lord, thought I, what ado is here about ſuch little things as theſe! What ſeeking after carnal things, by ſome, and what grief in others for the loſs of them! If they ſo much labour after, and ſhed ſo many tears for the things of this preſent life, how am I to be bemoaned, pitied, and prayed for! My ſoul is dying, my ſoul is damning. Were my ſoul but in a good condition, and were I but ſure of it, ah! how rich ſhould I eſteem myſelf, though bleſſed but with bread and water! I ſhould count thoſe but ſmall afflictions, and ſhould bear them as little burdens. *A wounded ſpirit who can bear!*

86. And though I was much troubled, and toſſed, and afflicted, with the ſight and ſenſe, and terror of my own wickedneſs, yet I was afraid to let this ſight and ſenſe go quite off my mind: for I found, that unleſs guilt of conſcience was taken off the right way, that is, by the blood of Chriſt, a man grew rather worſe for the loſs of his trouble of mind, than better. Wherefore if my guilt lay hard upon me, then ſhou'd I cry that the blood of Chriſt might take it off: And if it was going off without it (for the ſenſe of ſin would be ſometimes as if it would die, and go quite away) then I would alſo ſtrive to fetch it upon my heart again, by bringing the puniſhment in hell-fire upon my ſpirit; and would cry, 'Lord, let it not go off my heart, but the right way, by the blood of Chriſt, and the application of thy mercy through him to my ſoul;' for that Scripture did lay much upon me, *without ſhedding of blood there is no remiſſion*, Heb. ix. And that which made me the more afraid of this, was, becauſe I had ſeen ſome, who, though when they were under the wounds of conſcience, would cry and pray; yet feeling rather preſent eaſe for their trouble, than pardon for their ſin, cared not how they loſt their guilt, ſo they got it out of their mind: Now having got it off the wrong way, it was not ſanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God the more, that it might not be ſo with me.

87. And now I was ſorry that God had made me man, for I feared I was a reprobate: I counted man as unconverted the moſt wretched of all creatures. Thus being af-

ſlicted and toſſed about with my ſad condition, I counted myſelf alone, and above the moſt of men unbleſſed.

88. Yea, I thought it impoſſible that ever I ſhould attain to ſo much godlineſs of heart, as to thank God that he had made me a man. Man, indeed, is the moſt noble by creation, of all creatures in the viſible world; but by ſin he had made himſelf the moſt ignoble. The beaſts, birds, fiſhes, &c. I bleſſed their condition; for they had not a ſinful nature; they were not obnoxious to the wrath of God; they were not to go to hell fire after death; I could therefore have rejoiced, had my condition been as any of theirs.

89. In this condition I went a great while; but when the comforting time was come, I heard one preach a ſermon on theſe words, in Sol. Song iv. 1. *Behold thou art fair, my love; behold thou art fair:* But at that time he made theſe two words, *my love*, his chief and ſubject matter; from which, after he had a little opened the text, he obſerved theſe ſeveral concluſions; "1. That the church, and ſo every ſaved ſoul, is Chriſt's love, when loveleſs. 2. Chriſt's love without a cauſe. 3. Chriſt's love, which hath been hated of the world. 4. Chriſt's love, when under temptation and under deſtruction. 5. Chriſt's love from firſt to laſt."

90. But I got nothing by what he ſaid at preſent; only when he came to the application of the fourth particular, theſe were the words he ſaid; "If it be ſo, that the ſaved ſoul is Chriſt's love, when under temptation and deſtruction; then, poor tempted ſoul, when thou art aſſaulted and afflicted with temptations, and the hidings of his face, yet think on theſe two words, *my love*, ſtill.

91. So, as I was going home, theſe words came again into my thoughts; and I well remember, as they came in, I ſaid thus in my heart, what ſhall I get by thinking on theſe two words? This thought had no ſooner paſſed through my heart, but theſe words began thus to kindle in my ſpirit, *Thou art my love, thou art my love*, twenty times together, and ſtill as they ran in my mind, they waxed ſtronger and warmer, and began to make me look up; but being as yet between hope and fear, I ſtill replied in my heart, But is it true? but is it true? At which that ſentence fell upon me, *He wiſt not that it was true, which was done unto him of the angel*, Acts xii. 9.

92. Then I began to give place to the word, which with power did over and over make this joyful ſound within my

ſoul, Thou art my love, thou art my love, and nothing ſhall ſeparate thee from my love. And with that my heart was filled full of comfort and hope, and now I could believe that my ſins would be forgiven me; yea, I was now ſo taken with the love and mercy of God, that I remember I could not tell how to contain till I got home: I thought I could have ſpoken of his love, and have told of his mercy to me, even to the very crows that ſat upon the ploughed lands before me, had they been capable to have underſtood me: Wherefore I ſaid in my ſoul, with much gladneſs, Well, would I had a pen and ink here, I would write this down before I go any farther; for ſurely I will not forget this forty years hence: but, alas! within leſs than forty days I began to queſtion all again; which made me begin to queſtion all ſtill.

93. Yet ſtill at times I was helped to believe, that it was a true manifeſtation of grace unto my ſoul, though I had loſt much of the life and ſavour of it. Now about a week or a fortnight after this, I was much followed by this Scripture, *Simon, Simon, behold Satan hath deſired to have you*, Luke xxii. 31; and ſometimes it would ſound ſo loud within me, yea, and as it were, call ſo ſtrongly after me, that once, above all the reſt, I turned my head over my ſhoulder, thinking verily that ſome man had, behind me, called me; being at a great diſtance, methought he called ſo loud: It came, as I have thought ſince, to have ſtirred me up to prayer and to watchfulneſs; it came to acquaint me, that a cloud and a ſtorm was coming down upon me; but I underſtood it not.

94. Alſo, as I remember, that time that it called to me ſo loud, was the laſt time that it ſounded in mine ears; but methinks I hear ſtill with what a loud voice theſe words, *Simon, Simon*, ſounded in mine ears. I thought verily, as I have told you, that ſomebody had called after me, that was half a mile behind me: and although that was not my name, yet it made me ſuddenly look behind me, believing that he that called ſo loud, meant me.

95. But ſo fooliſh was I, and ignorant, that I knew not the reaſon of this ſound; (which as I did both ſee and feel ſoon after, was ſent from heaven as an alarm, to awaken me to provide for what was coming) only I would muſe and wonder in my mind, to think what ſhould be the reaſon of this ſcripture, and that at this rate, ſo often and ſo loud, it

should still be sounding and rattling in mine ears: But, as I said before, I soon after perceived the end of God therein.

96. For, about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another: First, all my comfort was taken away from me; then darkness seized upon me; after which, whole floods of blasphemies, both against God, Christ, and the scriptures, were poured upon me, to my great confusion and astonishment. These blasphemous thoughts were such as stirred up questions in me against the very being of a God, and of his only beloved Son: As, whether there were in truth, a God or Christ? And whether the holy scriptures were not rather a fable, and cunning story, than the holy and pure word of God?

97. The tempter would also much assault me with this, "How can you tell but that the Turks had as good scriptures to prove their Mahomet the Saviour, as we have to prove our Jesus? And could I think that so many ten thousands, in so many countries and kingdoms, should be without the knowledge of the right way to heaven; (if there were indeed a heaven) and that we only, who live in a corner of the earth, should alone be blessed therewith? Every one doth think his own religion rightest, both Jews, and Moors, and Pagans; and how if all our faith, and Christ, and scriptures, should be but a thinking so too?"

98. Sometimes I have endeavoured to argue against these suggestions, and to set some of the sentences of blessed Paul against them; but, alas! I quickly felt, when I thus did, such arguings as these would return again upon me, Though we made so great a matter of Paul, and of his words, yet how could I tell but that, in very deed, he, being a subtle and cunning man, might give himself up to deceive with strong delusions; and also take the pains and travel to undo and destroy his fellows.

99. These suggestions (with many others, which at this time I may not and dare not utter, neither by word or pen) did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me; and as though indeed there could be room for nothing else; and also concluded,

that God had, in very wrath to my ſoul, given me up to them, to be carried away with them, as with a mighty whirlwind.

100. Only by the diſtaſte that they gave unto my ſpirit, I felt there was ſomething in me, that refuſed to embrace me. But this conſideration I then only had when God gave me leave to ſtop and reflect; otherwiſe the noiſe, and ſtrength, and force of theſe temptations would drown and overflow, and as it were bury all ſuch thoughts, or the remembrance of any ſuch thing. While I was in this temptation, I often found my mind ſuddenly put upon it to curſe and ſwear, or to ſpeak ſome grievous thing againſt God, or Chriſt his Son, and of the ſcriptures.

101. Now I thought, ſurely I am poſſeſſed of the devil. At other times again I thought I ſhould be bereft of my wits; for inſtead of lauding and magnifying God the Lord with others, if I have but heard him ſpoken of, preſently ſome moſt horrible blaſphemous thoughts or other would bolt out of my heart againſt him; ſo that whether I did think that God was, or again did think there were no ſuch being, no love, nor peace, nor gracious diſpoſition could I feel within me.

102. Theſe things did ſink me into very deep deſpair; for I concluded, that ſuch things could not poſſibly be found amongſt them that loved God. I often, when theſe temptations had been with force upon me, did compare myſelf to the caſe of ſuch a child, whom ſome gypſey hath by force took up in her arms, and is carrying from friend and country: worry ſometimes I did, and alſo ſhriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away. I thought alſo of Saul, and of the evil ſpirit that did poſſeſs him; and did greatly fear that my condition was the ſame with that of his. 1 Sam. xvi. 14.

103. In theſe days, when I have heard others talk of what was the ſin againſt the Holy Ghoſt, then would the tempter ſo provoke me to deſire to ſin that ſin, that I was as if I could not, muſt not, neither ſhould be quiet until I had committed it; now no ſin would ſerve but that: if it were to be committed by ſpeaking of ſuch a word, then I have been as if my mouth would have ſpoken that word, whether I would or no: and in ſo ſtrong a meaſure was this temptation upon me, that often I have been ready to

clap my hands under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward, into some muck-hill hole or other, to keep my mouth from speaking.

104. Now again I beheld the condition of the dog and toad, and counted the state of every thing that God had made, far better than this dreadful state of mine, and such as my companions was: yea, gladly would I have been in the condition of a dog or horse; for I knew they had no souls to perish under the everlasting weight of hell, or sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it; yet that which added to my sorrow was, that I could not find, that with all my soul I did desire deliverance. That scripture did also tear and rend my soul in the midst of these distractions, *The wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God,* Isaiah lvii. 20, 21.

105. And now my heart was, at times, exceeding hard; if I would have given a thousand pounds for a tear, I could not shed one; no nor sometimes scarce desire to shed one. I was much dejected, to think that this would be my lot. I saw some could mourn and lament their sin; and others again could rejoice and bless God for Christ; and others also could quietly talk of and with gladness remember the word of God; while I only was in the storm or tempest. This much sunk me. I thought my condition was alone: I would therefore much bewail my hard hap; but from these things I could not deliver myself.

106. While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God but with sore and great affliction. Yea, then was I most distressed with blasphemies: if I had been hearing the word, then uncleanness, blasphemies and despair would hold me a captive there; if I have been reading, then sometimes I had sudden thoughts to question all I read; sometimes again, my mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor remembered so much as the sentence that but now I have read.

107. In prayer also I have been greatly troubled at this time; sometimes I have thought I have felt Satan behind me, pull my clothes: he would be also continually at me in

time of prayer, to have done, break off, make haſte, you have prayed enough, and ſtay no longer ; ſtill drawing my mind away. Sometimes alſo he would caſt in ſuch wicked thoughts as theſe, that I muſt pray to him, or for him : I have thought ſometimes of that, *Fall down ;* or, *if thou wilt fall down and worſhip me*, Matt. iv. 9.

108. Alſo, when becauſe I have had wandering thoughts in the time of this duty, I have laboured to compoſe my mind, and fix it upon God ; then with great force hath the tempter laboured to diſtract and confound me, and to turn away my mind, by preſenting to my heart and fancy the form of a buſh, a bull, a beſom, or the like, as if I ſhould pray to theſe : to theſe he would alſo (at ſometimes eſpecially) ſo hold my mind, that I was as if I could think of nothing elſe, or pray to nothing elſe but to theſe, or ſuch as they.

109. Yet at times I ſhould have ſome ſtrong and heart-affecting apprehenſions of God, and the reality of the truth of his goſpel : but oh ! how would my heart, at ſuch times, put forth itſelf with inexpreſſible groanings. My whole ſoul was then in every word. I ſhould cry with pangs after God, that he would be merciful unto me : but then I ſhould be daunted again with ſuch conceits as theſe ; I ſhould think that God did mock at theſe my prayers, ſaying, and that in the audience of the holy angels, This poor ſimple wretch doth hanker after me, as if I had nothing to do with my mercy, but to beſtow it on ſuch as he. Alas, poor ſoul ! how art thou deceived ! it is not for ſuch as thee to have favour with the Higheſt.

110. Then hath the tempter come upon me alſo with ſuch diſcouragements as theſe : You are earneſt for mercy, but I will ſtop you ; this frame ſhall not laſt always : many have been as warm as you for a time, but I have quenched their zeal ; (and with this, ſuch and ſuch, who were fallen off, would be ſet before mine eyes.) Then I would be afraid that I ſhould do ſo too : but, thought I, I am glad this comes into my mind : well, I will watch, and take what care I can. Though you do, (ſaith Satan) I ſhall be too hard for you ; I will cool you inſenſibly, by degrees, by little and little. What care I, (ſaith he) though I be ſeven years in chilling your heart, if I can do it at laſt ? continually rocking will lull a crying child aſleep : I will ply it cloſe, but I will have my end accom-

pliſhed. Though you be burning hot yet I can pull you from this fire; I ſhall have you cold before it be long.

11. Theſe things brought me into great ſtraits: for as I at preſent could not find myſelf fit for immediate death, I thought, to live long, would make me more unfit; for time would make me forget all, and wear even the remembrance of the evil of ſin, the worth of heaven, and the need I had of the blood of Chriſt to waſh me, both out of mind and thought: but I thank Chriſt Jeſus, theſe things did not at preſent make me ſlack my crying, but rather did put me more upon it, (like her who met with the adulterer, Deut. xxii. 26.) in which days that was a good word to me, after I had ſuffered theſe things a while; *I am perſuaded that neither height, nor depth, death nor life, &c. ſhall ſeparate us from the love of God, which is in Chriſt Jeſus*, Rom. viii. 39. And now I hoped long life would not deſtroy me, nor make me miſs of heaven.

112. Yet I had ſome ſupports in this temptation, though they were then all queſtioned by me; that in Jer. iii. verſe 1ſt. was ſomething to me; and ſo was the conſideration of verſe 5. of that chapter; that though we have ſpoken and done as evil things as we could, yet we ſhall cry unto God, My father, thou art the guide of my youth; and ſhall return unto him.

113. I had alſo once a ſweet glance from that in 2 Cor. v. 12. *For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* I remember that one day, as I was ſitting in a neighbour's houſe, and was very ſad at the conſideration of my many blaſphemies; and as I was ſaying in my mind, What ground have I, to ſay that I, who have been ſo vile and abominable, ſhould ever inherit eternal life? that word came ſuddenly upon me, *What ſhall we ſay to theſe things? If God be for us, who can be againſt us?* Rom. viii. 13. That alſo was an help to me, *Becauſe I live, ye ſhall live alſo*, John xiv. 19. But theſe words were but hints, touches, and ſhort viſits, though very ſweet when preſent; only they laſted not; but like to Peter's ſheet, of a ſudden were caught up from me to heaven again, Acts x. 16.

114. But afterwards the Lord did more fully and graciouſly diſcover himſelf unto me, and indeed did not only deliver me from the guilt that by theſe things was

laid upon my conſcience, but alſo from the very filth thereof; for the temptation was removed, and I was put into my right mind again, as other Chriſtians were.

115. I remember that one day, as I was travelling into the country, and muſing on the wickedneſs and blaſphemy of my heart, and conſidering the enmity that was in me to God, that ſcripture came into my mind, *He hath made peace by the blood of his croſs*, Col. i. 20. by which I was made to ſee both again and again, that God and my ſoul were friends by his blood; yea, I ſaw that the juſtice of God and my ſinful ſoul could embrace and kiſs each other, through his blood. This was a good day to me; I hope I ſhall never forget it.

116. At another time, as I ſat by the fire in my houſe, and muſing on my wretchedneſs, the Lord made that alſo a precious word unto me—*Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil; and deliver thoſe who, through fear of death, were all their lifetime ſubject to bondage*, Heb. ii. 14, 15. I thought that the glory of theſe words was then ſo weighty on me, that I was both once and twice ready to ſwoon as I ſat; yet not with grief and trouble, but with ſolid joy and peace.

117. At this time I alſo ſat under the miniſtry of holy Mr. Gifford, whoſe doctrine, by God's grace, was much for my ſtability. This man made much his buſineſs to deliver the people of God from all thoſe falſe and unſound teſts, that by nature we are prone to. He would bid us take ſpecial heed that we receive not any truth upon truſt; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and ſet us down therein by his own Spirit in the holy word: for, ſaid he, if you do otherwiſe, when temptation comes, if ſtrongly upon you, you not having received them with evidence from heaven, will find you want that help and ſtrength now to reſiſt, that once you thought you had.

118. This was as ſeaſonable to my ſoul, as the former and latter rains in their ſeaſons; for I had found, and that by ſad experience, the truth of theſe his words; (for I had felt, no man can ſay, eſpecially when tempted by the devil, that Jeſus Chriſt is Lord, but by the Holy Ghoſt.) Where-

fore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God, that in nothing that pertained to God's glory, and my own eternal happiness, he would suffer me to be without the confirmation thereof from heaven; for now I saw clearly, there was an exceeding difference betwixt the notion of the flesh and blood, and the revelation of God in heaven: also a great difference betwixt that faith which is feigned and according to man's wisdom, and of that which comes by a man's being born thereto of God, Matt. xvi. 15 1 John v. 1.

119. But, oh! now, how was my soul led from truth to truth by God! even from the birth and cradle of the Son of God, to his ascension and second coming from heaven to judge the world.

120. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not any thing that I then cried unto God to make known, and reveal unto me, but he was pleased to do it for me; I mean, not one part of the gospel of the Lord Jesus, but I was orderly led into it. Methought I saw with great evidence, from the four evangelists, the wonderful works of God, in giving Jesus Christ to save us, from his conception and birth, even to his second coming to judgment. Methought I was as if I had seen him born; as if I had seen him grow up; as if I had seen him walk through this world, from the cradle to the cross; to which also, when he came, I saw how gently he gave himself to be hanged, and nailed on it, for my sins and wicked doing. Also, as I was musing on this his progress, that dropped on my spirit—He was ordained for the slaughter, 1 Pet. i. 19, 20.

121. When I have considered also the truth of his resurrection, and have remembered that word, *Touch me not, Mary*, &c. I have seen, as if he had leaped out of the grave's mouth, for joy that he was risen again, and had got the conquest over our dreadful foes, John xx. 17. I have also, in the Spirit, seen him a man, on the right hand of God the Father, for me; and have seen the manner of his coming from heaven to judge the world with glory; and have been confirmed in these things by these scriptures following, Acts i. 9, 10. and vii. 56. and x. 42. Heb. vii. 24. and viii. 38. Rev. i. 18. 1 Thes. iv. 17, 18.

122. Once I was troubled to know whether the Lord Jesus was man as well as God, and God as well as man: and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was nothing to me; I counted myself not set down in any truth of God. Well, I was much troubled about this point, and could not tell how to be resolved; at last, that in Rev. v. came into my mind, *And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb.* In the midst of the throne, thought I, there is the Godhead; in the midst of the elders, there is his manhood: but oh! methought this did glister! it was a goodly touch, and gave me sweet satisfaction. That other scripture did also help me much in this; *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace,* &c. Isaiah ix. 6.

123. Also, besides these teachings of God in his word, the Lord made use of two things to confirm me in this truth; the one was the errors of the Quakers, and the other was the guilt of sin: for as the Quakers did oppose the truth, so God did the more confirm me in it, by leading me into the scripture that did wonderfully maintain it.

124. The errors that this people then maintained, were—1. That the Holy Scriptures were not the word of God. 2. That every man in the world had the spirit of Christ, grace, faith, &c. 3. That Christ Jesus, as crucified, and dying, did not satisfy divine justice for the sins of the people. 4. That Christ's flesh and blood were within the saints. 5. That the bodies of the good and bad, that are buried in the church yard, shall not rise again. 6. That the resurrection is past with good men already. 7. That that man Jesus, who was crucified between two thieves on Mount Calvary, by Jerusalem, in the land of Canaan, was not ascended above the starry heavens. 8. That he should not, even the same Jesus that died by the hand of the Jews, come again at the last day, and as man, judge all nations, &c.

125. Many more vile and abominable things were in those days held by them, by which I was driven to a more narrow search of the scriptures, and was, through their light and testimony, not only enlightened, but greatly confirmed and comforted in the truth; and as I said, the guilt of sin did help me much; for still as that would come

upon me, the blood of Chriſt would take it off again, and again, and again; and that ſweetly too, according to the ſcripture. O friends! cry to God to reveal Jeſus Chriſt unto you; there is none teacheth like him.

126. It would be too long here to ſtay, to tell you in particular how God did ſet me down in all the things of Chriſt, and how he did, that he might ſo do, lead me into his words; yea, and alſo how he did open them unto me, and make them ſhine before me, and cauſe them to dwell with me, talk with me, and comfort me over and over, both of his own being and the being of his Son, and Spirit, and word, and goſpel.

127. Only this, as I ſaid before, I will ſay unto you again, that in general he was pleaſed to take this courſe with me—Firſt to ſuffer me to be afflicted with temptations concerning them, and then reveal them to me: as ſometimes I ſhould lie under great guilt for ſin, even cruſhed to the ground therewith; and then the Lord would ſhew me the death of Chriſt; yea, and ſo ſprinkle my conſcience with his blood, that I ſhould find, and that before I was aware, that in that conſcience, where but juſt now did reign and rage the law, even there would reſt and abide the peace and love of God, through Chriſt.

128. Now I had an evidence, as I thought, of my ſalvation from heaven, with many golden ſeals thereon, all hanging in my ſight. Now could I remember this manifeſtation, and the other diſcovery of grace, with comfort; and would often long and deſire that the laſt day were come, that I might be forever inflamed with the ſight, and joy, and communion, with him whoſe head was crowned with thorns, whoſe face was ſpit upon, and body broken, and ſoul made an offering for my ſins: for whereas before I lay continually trembling at the mouth of hell, now methought I was got ſo far therefrom, that I could not, when I looked back, ſcarce diſcern it: and oh! thought I, that I were four ſcore years old now, that I might die quickly, that my ſoul might be gone to reſt.

129. But before I had got thus far out of theſe my temptations, I did greatly long to ſee ſome ancient godly man's experience, who had writ ſome hundreds of years before I was born; for thoſe who had writ in our days, I thought (but I deſire them now to pardon me) that they had writ only that which others felt; or elſe had, through

the ſtrength of their wits and parts, ſtudied to anſwer ſuch objections as they perceived others were perplexed with, without going down themſelves into the deep. Well, after many ſuch longings in my mind, the God, in whoſe hands are all our days and ways, did caſt into my hand (one day) a book of Martin Luther's; it was his comment on the Galatians; it alſo was ſo old, that it was ready to fall piece from piece, if I did but turn it over. Now I was pleaſed much, that ſuch an old book had fallen into my hands; the which, when I had but a little way peruſed, I found my condition in his experience, ſo largely and profoundly handled, as if this book had been written out of my heart. This made me marvel; for thus thought I--This man could not know any thing of the ſtate of Chriſtians now, but muſt needs write and ſpeak the experience of former days.

130. Beſides, he doth moſt gravely alſo, in that book, debate of the riſe of theſe temptations, namely, blaſphemy, deſperation, and the like; ſhewing that the law of Moſes, as well as the devil, death, and hell, hath a very great hand therein: the which, at firſt, was very ſtrange to me; but, conſidering and watching, I found it ſo indeed. But of particulars here I intend nothing; only this methinks I muſt let fall before all men, I do prefer this book of Martin Luther upon the Galatians, (excepting the Holy Bible) before all the books that ever I have ſeen, as moſt fit for a wounded conſcience.

131. And now I found, as I thought, that I loved Chriſt dearly: oh! methought my ſoul cleaved unto him, my affections cleaved unto him: I felt my love to him as hot as fire; and now, as Job ſaid, I thought I ſhould die in my neſt; but I did quickly find that my great love was but too little; and that I, who had, as I thought, ſuch burning love to Jeſus Chriſt, could let him go again for a very trifle. God can tell how to abaſe us, and can hide pride from man.

132. Quickly after this my love was tried to purpoſe: for, after the Lord had, in this manner, thus graciouſly delivered me from this great and ſore temptation, and had ſet me down ſo ſweetly in the faith of his holy goſpel, and had given me ſuch ſtrong conſolation and bleſſed evidence from heaven, touching my intereſt in his love through Chriſt; the tempter came upon me again, and that with a more grievous and dreadful temptation than before; and

that was, to ſell and part with the moſt bleſſed Chriſt, to exchange him for the things of this life, or for any thing.

133. The temptation lay upon me for the ſpace of a year, and did follow me ſo continually, that I was not rid of it one day in a month; no, ſometimes not one hour in many days together, unleſs when I was aſleep.

134. And though, in my judgment, I was perſuaded, that thoſe who were once effectually in Chriſt, (as I hoped, through his grace, I had ſeen myſelf) could never loſe him forever; (*The land ſhall not be ſold forever; for the land is mine*, ſaith God, Lev. xxv. 23) yet it was a continual vexation to me, to think that I ſhould have ſo much as one ſuch thought within me againſt a Chriſt, a Jeſus, that had done for me as he had done; and yet then I had almoſt none but ſuch blaſphemous ones.

135. But it was neither my diſlike of the thought, nor yet any deſire and endeavour to reſiſt it, that in the leaſt did ſhake or abate the continuation or force and ſtrength thereof; for it did always, in almoſt whatever I thought, intermix itſelf therewith, in ſuch ſort, that I could neither eat my food, ſtoop for a pin, chop a ſtick, or caſt mine eye to look on this or that, but ſtill the temptation would come, Sell Chriſt for this, or ſell Chriſt for that; ſell him, ſell him.

136. Sometimes it would run in my thoughts, not ſo little as a hundred times together, Sell him, ſell him, ſell him. For whole hours together, I have been forced to ſtand continually leaning and exerting my ſpirit againſt it, leſt haply, before I were aware, ſome wicked thought might ariſe in my heart, that might conſent thereto: and ſometimes the tempter would make me believe I had conſented to it; but then I ſhould be as tortured upon a rack for whole days together.

137. This temptation did put me to a ſtrait, leſt I ſhould at ſometimes, I ſay, conſent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainſay and reſiſt this wickedneſs, my very body would be put into action or motion, by way of puſhing or thruſting with my hands or elbows; ſtill anſwering, as faſt as the deſtroyer ſaid, Sell him: I will not, I will not, I will not; no, not for thouſands, thouſands, thouſands of worlds. Thus reckoning, leſt I ſhould, in the midſt of theſe aſſaults, ſet too low a value on him; even until I ſcarce well knew where I was, or how to be compoſed again.

138. At theſe ſeaſons he would not let me eat my food at quiet; but, forſooth, when I was ſet at the table at my meat, I muſt go hence to pray; I muſt leave my food now, and juſt now, ſo counterfeit holy would this devil be. When I was thus tempted, I ſhould ſay in myſelf, Now I am at meat, let me make an end. No, ſaid he, you muſt do it now, or you will diſpleaſe God, and deſpiſe Chriſt. Wherefore I was much afflicted with theſe things; and, becauſe of the ſinfulneſs of my nature (imagining that theſe were impulſes from God) I ſhould deny to do it, as if I denied God; and then ſhould I not be as guilty, becauſe I did not obey a temptation of the devil, as if I had broken the law of God indeed?

139. But, to be brief—One morning, as I did lie in my bed, I was, as at other times, moſt fiercely aſſaulted with this temptation, to ſell and part with Chriſt; the wicked ſuggeſtion ſtill running in my mind, Sell him, ſell him, ſell him, ſell him, ſell him, as faſt as a man could ſpeak: againſt which alſo, in my mind, as at other times, I anſwered, No, no, not for thouſands, thouſands, thouſands, at leaſt twenty times together: but at laſt, after much ſtriving, even until I was almoſt out of breath, I felt this thought paſs through my heart, Let him go if he will; and I thought alſo, that I felt my heart freely conſent thereto. Oh, the diligence of Satan! Oh, the deſperateneſs of man's heart!

140. Now was the battle won, and down fell I, as a bird that is ſhot from the top of a tree, into great guilt, and fearful deſpair. Thus, getting out of my bed, I went moping into the field; but God knows, with as heavy a heart as mortal man, I think, could bear; where, for the ſpace of two hours, I was like a man bereft of life; and, as now, paſt all recovery, and bound over to eternal puniſhment.

141. And withal, that ſcripture did ſeize upon my ſoul—*Or profane perſon, as Eſau, who for one morſel of meat ſold his birthright. For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears*, Heb. xii. 16, 17.

142. Now was I as one bound; I felt myſelf ſhut up unto the judgment to come. Nothing now, for two years together, would abide with me, but damnation, and an expectation of damnation: I ſay, nothing now would abide

with me but this, save some few moments for relief, as in the sequel you will see.

143. These words were to my soul like fetters of brass to my legs, in the continual sound of which I went for several months together. But about ten or eleven o'clock on that day, as I was walking under a hedge (full of sorrow and guilt, God knows) and bemoaning myself for this hard hap, that such a thought should arise within me, suddenly this sentence rushed in upon me, The blood of Christ remits all guilt. At this I made a stand in my spirit: with that this word took hold upon me, *The blood of Jesus Christ, his own Son, cleanseth us from all sin,* 1 John i. 7.

144. Now I began to conceive peace in my soul; and methought I saw, as if the tempter did leer and steal away from me, as being ashamed of what he had done. At the same time also I had my sin, and the blood of Christ, thus represented to me; That my sin, when compared to the blood of Christ, was no more to it, than this little clod or stone before me, is to this vast and wide field that here I see. This gave me good encouragement for the space of two or three hours; in which time also, methought I saw by faith the Son of God, as suffering for my sins: but because it tarried not, I therefore sunk in my spirit under exceeding guilt again.

145. But chiefly by the afore-mentioned scripture concerning Esau's selling of his birth-right; for that scripture would lie all day long in my mind, and hold me down, so that I could by no means lift up myself; for when I would strive to turn me to this scripture or that, for relief, still that sentence would be sounding in me; *For ye know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears.*

146. Sometimes, indeed, I should have a touch from that in Luke xxii. 32. *I have prayed for thee that thy faith fail not;* but it would not abide upon me; neither could I, indeed, when I considered my state, find ground to conceive in the least that there should be the root of that grace in me, having sinned as I had done. Now was I in an heavy case for many days together.

147. Then began I with sad and careful heart, to consider of the nature and largeness of my sin, and to search

into the word of God, if I could in any place espy a word of promise, or any encouraging sentence, by which I might take relief. Wherefore I began to consider that of Mark iii. *All manner of sins and blasphemies shall be forgiven unto the sons of men, wherewithsoever they shall blaspheme.* Which place, methought, appeared to contain a large and glorious promise for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood, as relating more chiefly to those who had, while in a natural state, committed such things as there are mentioned; but not to me, who had not only received light and mercy, but that had both after, and also contrary to that, so slighted Christ as I had done.

148. I feared therefore that this wicked sin of mine, might be that sin unpardonable, of which he there thus speaketh: *But he that blasphemeth against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation,* Mark iii. And I did the rather give credit to this, because of that sentence in Hebrews: *For ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.* And this stuck always with me.

149. And now was I both a burden and a terror to myself; nor did I ever so know, as now, what it was to be weary of my life, and yet afraid to die. Oh! how gladly now would I have been any body but myself! any thing but a man, and in any condition but my own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from the wrath to come.

150. And now I began to labour to call again time that was past; wishing a thousand times twice told, that the day was yet to come, when I should be tempted to such a sin; concluding with great indignation, both against my heart, and all assaults, how I would rather have been torn in pieces, than be found a consenter thereto. But alas! these thoughts, and wishings, and resolvings, were now too late to help me; this thought had passed my heart, God hath let me go, and I am fallen. Oh! thought I, *that it was with me as in months past, as in the days when God preserved me!* Job xxix. 2.

151. Then again, being loth and unwilling to perish, I began to compare my sin with others, to see if I could find

that any of those that were saved, had done as I had done. So I considered David's adultery and murder, and found them most heinous crimes; and those too committed after light and grace received: But yet, by considering, I perceived that his transgressions were only such as were against the law of Moses, from which the Lord Christ could, with the consent of his word, deliver him: but mine was against the gospel; yea against the Mediator thereof; for I had sold my Saviour.

152. Now again should I be as if racked upon the wheel, when I considered, that, besides the guilt that possessed me, I should be so void of grace, so bewitched! What, thought I, must it be no sin but this? must it needs be the *great transgression?* Psalm xix. 13. Must that wicked one touch my soul? 1 John v. 18. Oh! what stings did I find in all these sentences!

153. What, thought I, is there but one sin that is unpardonable? But one sin that layeth the soul without the reach of God's mercy; and must I be guilty of that? Is there but one sin among so many millions of sins, for which there is no forgiveness; and must I commit this? Oh, unhappy man! These things would so break and confound my spirit, that I could not tell what to do. I thought at times, they would have sunk my spirit; and still, to aggravate my misery, that would run in my mind, *Ye know how that afterwards, when he would have inherited the blessing, he was rejected.* Oh! no one knows the terrors of those days but myself.

154. After this I began to consider of Peter's sin, which he committed in denying his Master: and indeed this came nigheſt to mine of any that I could find, for he had denied his Saviour, as I, after light and mercy received; yea, and that too after warning given him. I also considered, that he did it once and twice; and that, after time to consider betwixt. But though I put all these circumstances together, that, if possible, I might find help, yet I considered again, that his was but a denial of his Master, but mine was, a selling of my Saviour. Wherefore I thought with myself, that I came nearer to Judas than either to David or Peter.

155. Here again my torment would flame out and afflict me; yea, it would grind me as it were to powder, to consider the preservation of God towards others, while I fell into the snare; for in my thus considering of other men's

ſins, and comparing them with my own, I could evidently ſee, God preſerved them notwithſtanding their wickedneſs, and would not let them, as he had let me, become a ſon of perdition.

156. But oh! how did my ſoul at this time prize the preſervation that God did ſet about his people! Ah, how ſafely did I ſee them walk, whom God had hedged in! They were within his care, protection, and ſpecial providence. Though they were full as bad as I by nature; yet, becauſe he loved them, he would not ſuffer them to fall without the range of mercy. But as for me I was gone, I had done it; he would not preſerve me, nor keep me; but ſuffered me, becauſe I was a reprobate, to fall as I had done. Now did thoſe bleſſed places that ſpeak of God's keeping his people, ſhine like the ſun before me, though not to comfort me, yet to ſhew me the bleſſed ſtate and heritage of thoſe whom the Lord hath bleſſed.

157. Now I ſaw, that as God had his hand in all the providences and diſpenſations that overtook his elect, ſo he had his hand in all the temptations that they had to ſin againſt him; not to influence them to wickedneſs, but to chooſe their temptations and troubles for them; and alſo to leave them, for a time, to ſuch things only as might not deſtroy, but humble them; as might not put them beyond, but lay them in the way of his renewing his mercy. But oh! what love, what care, what kindneſs and mercy did I now ſee, mixing itſelf with the moſt ſevere and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter, and others fall, but he would not let them fall into the ſin unpardonable, nor into hell for ſin, O! thought I, theſe be the men that God hath loved; theſe be the men that God, though he chaſtiſeth them, keeps in ſafety by him; and whom he makes to abide under the ſhadow of the Almighty. But all theſe thoughts added ſorrow, grief, and horror to me, as, whatever I now thought of, it was killing to me. If I thought how God kept his own, that was killing to me; if I thought how I was fallen myſelf, that was killing to me. As all things wrought together for the beſt, and to do good to them that were the called, according to his purpoſe; ſo I thought that all things wrought for my damage, and for my eternal overthrow.

158. Then again I began to compare my ſin with the ſin of Judas, that, if poſſible, I might find if mine differed from that, which in truth is unpardonable. And oh! thought I, if it ſhould differ from it, though but the breadth of an hair, what a happy condition is my ſoul in! And by conſidering, I found that Judas did this intentionally, but mine was againſt prayer and ſtrivings: Beſides, his was committed with much deliberation, but mine in a fearful hurry, on a ſudden: All this while I was toſſed to and fro like the locuſt, and driven from trouble to ſorrow; hearing always the ſound of Eſau's fall in mine ears, and the dreadful conſequences thereof.

159. Yet this conſideration about Judas's ſin was, for a while, ſome little relief to me; for I ſaw I had not, as to the circumſtances, tranſgreſſed ſo fully as he. But this was quickly gone again, for I thought with myſelf there might be more ways than one to commit this unpardonable ſin; alſo I thought that there might be degrees of that, as well as of other tranſgreſſions; wherefore, for aught I yet could perceive, this iniquity of mine might be ſuch, as might never be paſſed by.

160. I was often now aſhamed that I ſhould be like ſuch an ugly man as Judas: I thought alſo how loathſome I ſhould be to all the ſaints in the day of judgment, as now I could ſcarce ſee a good man, that I believed had a good conſcience, but I ſhould feel my heart tremble at him, while I was in his preſence. Oh! now I ſaw the glory of walking with God, and what a mercy it was to have a good conſcience before him.

161. I was much about this time tempted to content myſelf by receiving ſome falſe opinions; as, that there ſhould be no ſuch thing as a day of judgment; that we ſhould not riſe again; and that ſin was no ſuch grievous thing; the tempter ſuggeſting thus:—For if theſe things ſhould indeed be true, yet to believe otherwiſe, would yield you eaſe for the preſent. If you muſt periſh, never torment yourſelf ſo much before-hand; drive the thoughts of damning out of your mind, by poſſeſſing your mind with ſome ſuch concluſions that Atheiſts and Ranters pleaſe themſelves with.

162. But, oh! when ſuch thoughts paſſed through my heart, how, as it were, within a ſtep, hath death and judg-

ment been in my view! as if the Judge ſtood at the door. I was as if he had come already; ſo that ſuch things could have no entertainment. But methinks I ſee by this, that Satan will uſe any means to keep the ſoul from Chriſt; he loveth not an awakened frame of ſpirit; ſecurity, blindneſs, darkneſs, and error, is the very kingdom and habitation of the wicked one.

163. I found it a hard work now to pray to God, becauſe deſpair was ſwallowing me up; I thought I was as with a tempeſt driven away from God; for always when I cried to God for mercy, this would come in, 'Tis too late, I am loſt, God hath let me fall; not to my correction, but my condemnation: my ſin is unpardonable; and I know concerning Eſau, how that after he had ſold his birthright, he would have received the bleſſing, but was rejected. About this time I did light on the dreadful ſtory of that miſerable mortal Francis Spira; a book that was to my troubled ſpirit, as ſalt, when rubbed into a freſh wound. Every ſentence in that book, every groan of that man, with all the reſt of his actions in his deſpair, as his tears, his prayers, his gnaſhing of teeth, his wringing of hands, his twiſting, and languiſhing, and pining away under the mighty hand of God that was upon him, was as knives and daggers in my ſoul; eſpecially that ſentence of his was frightful to me, "Man knows the beginning of ſin, but who bounds the iſſues thereof?" Then would the former ſentence, as the concluſion of all, fall like a hot thunderbolt again upon my conſcience; *For ye know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears.*

164. Then ſhould I be ſtruck into a very great trembling, inſomuch, that at ſometimes I could, for whole days together, feel my very body, as well as my mind, to ſhake and totter under the ſenſe of this dreadful judgment of God, that would fall on thoſe that have ſinned that moſt fearful and unpardonable ſin. I felt alſo ſuch a clogging and heat at my ſtomach, by reaſon of this my terror, that I was eſpecially at ſome times, as if my breaſt-bone would ſplit aſunder; then I thought of that concerning *Judas, who by his falling headlong, burſt aſunder, and all his bowels guſhed out*, Acts i.

165. I feared alſo that this was the mark that God did ſet on Cain, even continual fear and trembling, under the

heavy load and guilt that he had charged on him for the blood of his brother Abel. Thus did I mourn, and twine, and shrink under the burden that was upon me; which burden also did so oppress me, that I could neither stand nor go, nor lie either at rest or quiet.

166. Yet that saying would sometimes come into my mind, *He hath received gifts for the rebellious*, Psal. lxviii. 18. *The rebellious*, thought I! Why, surely they are such as once were under subjection to their prince; even those who, after they have sworn subjection to his government, have taken up arms against him; and this, thought I, is my very condition: I once loved him, feared him, served him; but now I am a rebel; I have sold him, I have said, *Let him go if he will*; but yet he has gifts for rebels; and then why not for me?

167. This sometimes I thought of, and should labour to take hold thereof, that some, though small refreshment, might have been conceived by me; but in this also I missed of my desire; I was driven with force beyond it; I was like a man going to execution, even by that place where he would fain creep in and hide himself, but may not.

168. Again, after I had thus considered the sins of the saints in particular, and found mine went beyond them, then I began to think with myself, Suppose I should put all theirs together, and mine alone against them, might I not then find encouragement! For if mine, though bigger than any one, yet should be but equal to all, then there is hopes; for that blood that hath virtue enough in it to wash away all theirs, hath virtue enough in it to wash away mine, though this one be full as big if not bigger than all theirs. Here again I would consider the sin of David, of Solomon, of Manasseh, of Peter, and the rest of the great offenders; and should also labour, what I might with fairness, to aggravate and heighten their sins by several circumstances.

169. I would think with myself that David shed blood to cover his adultery, and that by the sword of the children of Ammon; a work that could not be done, but by continuance, deliberate contrivance, which was a great aggravation to his sin. But then this would turn upon me: Ah! but these were but sins against the law, from which there was a Jesus sent to save them; but yours is a sin against the Saviour, and who shall save you from that?

170. Then I thought of Solomon, and how he ſinned in loving ſtrange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received But the ſame concluſion that cut me off in the former conſideration, cut me off as to this; namely, That all thoſe were but ſins againſt the law, for which God had provided a remedy; *but I had ſold my Saviour*, and there remained no more ſacrifice for ſin.

171. I would then add to theſe men's ſins, the ſins of Manaſſeh; how that he built altars for idols in the houſe of the Lord; he alſo obſerved times, uſed inchantments, had to do with wizards, was a wizard, had his familiar ſpirits, burned his children in the fire, in ſacrifice to devils, and made the ſtreets of Jeruſalem run down with the blood of innocents. Theſe, thought I, are great ſins, ſins of a bloody colour, but yet it would turn again upon me; *They are none of them of the nature of yours; you have parted with Jeſus, you have ſold your Saviour.*

172. This one conſideration would always kill my heart, my ſin was point-blank againſt my Saviour; and that too at that height, that I had in my heart ſaid of him, *Let him go if he will.* Oh! methought this ſin was bigger than the ſins of a country, of a kingdom, or of the whole world; no one pardonable, nor all of them together, was able to equal mine; mine outwent them every one.

173. Now I found my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not eſcape his hand; (*It is a fearful thing to fall into the hands of the living God*, Heb. x.) But, bleſſed be his grace, that ſcripture, in theſe flying fits, would call, as running after me, *I have blotted out, as a thick cloud, thy tranſgreſſions; and as a cloud thy ſins: return unto me, for I have redeemed thee*, Iſai. xliv. 22. This, I ſay, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face; that is, my mind and ſpirit fled before him; by reaſon of his highneſs, I could not endure. Then would the text cry, *Return unto me;* it would cry aloud with a very great voice, *Return unto me, for I have redeemed thee.* Indeed, this would make me ſtop a little, and, as it were, look over my ſhoulder behind me, to ſee if I could diſcern that the God of grace did follow me with a pardon in his hand; but I could no ſooner do that, but all would be clouded and darkened again by that ſentence, *For*

ye know how that afterwards, when he would have inherited the bleſſing, he found no place of repentance, though he ſought it carefully with tears. Wherefore I could not refrain, but fled, though at ſometimes it cried, *Return, return,* as it did call after me: but I feared to cloſe in therewith, leſt it ſhould not come from God; for that other, as I ſaid, was ſtill ſounding in my conſcience, *For ye know that afterwards, when he would have inherited the bleſſing, he was rejected,* &c.

174. Once as I was walking to and fro in a good man's ſhop, bemoaning myſelf in my ſad and doleful ſtate, afflicting myſelf with ſelf abhorrence for this wicked and ungodly thought; lamenting alſo this hard hap of mine, for that I ſhould commit ſo great a ſin, greatly fearing I ſhould not be pardoned; praying alſo in my heart, that if this ſin of mine did differ from that againſt the Holy Ghoſt, the Lord would ſhew it me; and being now ready to ſink with fear, ſuddenly there was, as if there had ruſhed in at the window, the noiſe of wind upon me, but very pleaſant, and as if I heard a voice ſpeaking, *Didſt thou ever refuſe to be juſtified by the blood of Chriſt?* And withal, my whole life of profeſſion paſt was in a moment opened to me, wherein I was made to ſee, that deſignedly I had not: ſo my heart anſwered groaningly, *No.* Then fell, with power, that word of God upon me, *See that ye refuſe not him that ſpeaketh,* Heb. xii. 25. This made a ſtrange ſeizure upon my ſpirit; it brought light with it, and commanded a ſilence in my heart of all thoſe tumultuous thoughts, that did before uſe, like maſterleſs hell-hounds, to roar and bellow, and make an hideous noiſe within me. It ſhewed me alſo that Jeſus Chriſt had yet a word of grace and mercy for me, and had not, as I had feared, quite forſaken and caſt off my ſoul; yea, this was a kind of check for my proneneſs to deſperation; a kind of threatening of me, if I did not, notwithſtanding my ſins, and the heinouſneſs of them, venture my ſalvation upon the Son of God. But as to my determining about this ſtrange diſpenſation, what it was, I know not; I have not yet in twenty years time been able to make a judgment of it; *I thought then what here I dare not ſpeak.* But verily that ſudden ruſhing wind was, as if an angel had come upon me; but both it and the ſalvation I will leave until the day of judgment; only this I ſay, it commanded a great calm in my ſoul; it perſuaded me there might be hope; it ſhewed me, as I thought, what the ſin unpardonable was, and that

my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say concerning this dispensation, I know not what to say unto it yet; which was also, in truth, the cause, that at first I did not speak of it in the book: I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus, in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also show itself, though I cannot now relate the matter as there I did experience it. This lasted in the savour of it for about three or four days, and then I began to mistrust, and to despair again.

175. Wherefore still my life hung in doubt before me, not knowing which way I should tip! only this I found my soul desire, even to cast itself at the foot of grace, by prayer and supplication. But oh! 'twas hard for me now, to have the face to pray to this Christ for mercy, against whom I had thus most vilely sinned: 'twas hard work, I say, to offer to look him in the face, against whom I had so vilely sinned; and indeed I have found it as difficult to come to God by prayer, after backsliding from him, as to do any other thing. Oh! the shame that did now attend me! especially when I thought, I am now going to pray to him for mercy, that I had so lightly esteemed but a while before! I was ashamed; yea, even confounded, because this villany had been committed by me: but I saw that there was but one way with my; I must go to him, and humble myself unto him, and beg that he, of his wonderful mercy, would shew pity to me, and have mercy upon my wretched sinful soul.

176. Which, when the tempter perceived, he strongly suggested to me, that I ought not to pray to God; for prayer was not for any in my case; neither could it do me good, because I had rejected the Mediator, by whom all prayers came with acceptance to God the Father; and without whom, no prayer could come into his presence: wherefore now to pray, is but to add sin to sin: yea, now to pray, seeing God has cast you off, is the next way to anger and offend him more than you ever did before.

177. For God (saith he) hath been weary of you for these several years already, because you are none of his; your bawlings in his ears hath been no pleasant voice to him; and therefore he let you sin this sin, that you might

be quite cut off; and will you pray ſtill? This the devil urged, and ſet forth that in Numbers, when Moſes ſaid to the children of Iſrael, that becauſe they would not go up to poſſeſs the land, when God would have them, therefore forever after he did bar them out from thence, though they prayed they might with tears. Num. xiv. 36, 37, &c.

178. As it is ſaid in another place, Exod. xxi. 14., *The man that ſins preſumptuouſly ſhall be taken from God's altar, that he may die;* even as Joab was by king Solomon, when he thought to find ſhelter there, 1 Kings, ii. 27, 28, &c. Theſe things did pinch me very ſore; yet my caſe being deſperate, I thought with myſelf, I can but die; and if it muſt be ſo, it ſhall once be ſaid, that ſuch an one died at the foot of Chriſt in prayer. This I did, but with great difficulty, God doth know; and that becauſe, together with this, that ſaying about *Eſau* would be ſet at my heart, even like a flaming ſword, to keep the way of the tree of life, leſt I ſhould take thereof and live. Oh! who knows how hard a thing I found it to come to God in prayer!

179. I did alſo deſire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my ſoul to think, that ſome or other of them would ſhortly tell me, that God had ſaid thoſe words to them, that he once did ſay to the prophet, concerning the children of Iſrael; *Pray not for this people, for I have rejected them*, Jer. xi. 14. So, pray not for him, for I have rejected him. Yea, I thought that he had whiſpered this to ſome of them already, only they durſt not tell me ſo; neither durſt I aſk them of it, for fear if it ſhould be ſo, it would make me quite beſide myſelf. Man knows the beginning of ſin, ſaid Spira, but who bounds the iſſues thereof?

180. About this time I took an opportunity to break my mind to an ancient Chriſtian, and told him all my caſe: I told him alſo that I was afraid that I had ſinned the ſin againſt the Holy Ghoſt; and he told me, he thought ſo too. Here therefore I had but cold comfort; but talking a little more with him, I found him, though a good man, a ſtranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy ſtill.

181. Now alſo did the tempter begin to mock me in my miſery, ſaying, that ſeeing I had thus parted with the Lord Jeſus, and provoked him to diſpleaſure, who would

have ſtood between my ſoul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be the mediator betwixt his Son and me; that we might be reconciled again, and that I might have that bleſſed benefit in him, that his bleſſed ſaints enjoyed.

182. Then did that ſcripture ſeize upon my ſoul, *He is of one mind, and who can turn him?* Oh! I ſaw, it was as eaſy to perſuade him to make a new world, a new covenant, or new bible beſides that we have already, as to pray for ſuch a thing. This was to ſay to him, that what he had done already was mere folly, and to perſuade him to alter, yea, to diſannul the whole way of ſalvation: And then would that ſaying rend my ſoul aſunder, *Neither is there ſalvation in any other; for there is none other name under heaven, given among men, whereby we muſt be ſaved*, Acts iv. 12.

183. Now the moſt free, and full, and gracious words of the goſpel, were the greateſt torment to me; yea, nothing ſo afflicted me as the thoughts of Jeſus Chriſt, the remembrance of a Saviour; becauſe having caſt him off, it brought forth the villany of my ſin, and my loſs by it, to mind. Nothing did twinge my conſcience like this. Every thing that I thought of the Lord Jeſus, of his grace, love, goodneſs, kindneſs, gentleneſs, meekneſs, death, blood, promiſes, and bleſſed exhortations, comforts, and conſolations, it went to my ſoul like a ſword; for ſtill, unto theſe my conſiderations of the Lord Jeſus, theſe thoughts would make place for themſelves in my heart,—Aye, this is the Jeſus, the loving Saviour, the Son of God, whom you have parted with, whom you have ſlighted, deſpiſed, and abuſed. This is the only Saviour, the only Redeemer, the only one that could ſo love ſinners, as to waſh them from their ſins in his own moſt precious blood; but you have no part nor lot in this Jeſus; you have put him from you; you have ſaid in your heart, Let him go if he will. Now therefore you are ſevered from him; you have ſevered yourſelf from him! Behold then his goodneſs, but yourſelf to be no partaker of it! Oh! thought I, what have I loſt! What have I parted with! What has diſinherited my poor ſoul! Oh! it is ſad to be deſtroyed by the grace and mercy of God; to have the lamb, the Saviour, turn lion and deſtroyer, Rev. vi. I alſo trembled, as I have ſaid, at the ſight of the ſaints of God, eſpecially at thoſe that greatly loved him, and that made it their buſineſs to walk continually with him in this

world ; for they did both in their words, their carriage, and all their expreſſions of tenderneſs and fear to ſin againſt their precious Saviour, condemn, lay guilt upon, and alſo add continual affliction and ſhame unto my ſoul. *The dread of them was upon me, and I trembled at God's Samuels*, 1 Sam. xvi. 4.

184. Now alſo the tempter began afreſh to mock my ſoul another way, ſaying, that Chriſt indeed did pity my caſe, and was ſorry for my loſs ; but foraſmuch as I had ſinned and tranſgreſſed as I had done, he could by no means help me, nor ſave me from what I feared ; for my ſin was not of the nature of theirs for whom he bled and died, neither was it counted with thoſe that were laid to his charge, when he hanged on a tree : therefore, unleſs he ſhould come down from heaven, and die anew for this ſin, though indeed he did greatly pity me, yet I could have no benefit of him. Theſe things may ſeem ridiculous to others, even as ridiculous as they were in themſelves, but to me they were moſt tormenting cogitations ; every one of them augmented my miſery, that Jeſus Chriſt ſhould have ſo much love as to pity me, when yet he could not help me too ; nor did I think that the reaſon why he could not help me, was, becauſe his merits were weak, or his grace and ſalvation ſpent on others already, but becauſe his faithfulneſs to his threatenings would not let him extend his mercy to me. Beſides, I thought, as I have already hinted, that my ſin was not within the bounds of that pardon that was wrapped up in a promiſe ; and if not, then I knew ſurely, that it was more eaſy for heaven and earth to paſs away, than for me to have eternal life. So that the ground of all theſe fears of mine did ariſe from a ſtedfaſt belief I had of the ſtability of the holy word of God, and alſo from my being miſinformed of the nature of my ſin.

185. But oh ! how this would add to my affliction, to conceit that I ſhould be guilty of ſuch a ſin, for which he did not die. Theſe thoughts did ſo confound me, and impriſon me, and tie me up from faith, that I knew not what to do. But oh ! thought I, that he would come down again ! Oh, that the work of man's redemption was yet to be done by Chriſt ! How would I pray him and entreat him to count and reckon this ſin among the reſt for which he died ! But this ſcripture would ſtrike me down as dead—

Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him, Rom. vi. 9.

186. Thus, by the ſtrange and unuſual aſſaults of the tempter, my ſoul was like a broken veſſel, driven as with the winds, and toſſed, ſometimes headlong into deſpair, ſometimes upon the covenant of works, and ſometimes to wiſh that the new covenant, and the conditions thereof, might, ſo far forth as I thought myſelf concerned, be turned another way, and changed. But in all theſe, I was as thoſe that joſtle againſt the rocks; more broken, ſcattered, and rent. Oh, the unthought-of imaginations, frights, fears, and terrors, that are effected by a thorough application of guilt yielding to deſperation! This is the man that hath his dwelling among the tombs, with the dead; that is always crying out, and cutting himſelf with ſtones, Mark v. 1, 2, 3. But, I ſay, all in vain; deſperation will not comfort him, the old covenant will not ſave him: nay, heaven and earth ſhall paſs away, before one jot or tittle of the word and law of grace will fail or be removed. This I ſaw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a farther confirmation of the certainty of the way of ſalvation, and that the ſcriptures were the word of God. Oh! I cannot now expreſs what I then ſaw and felt of the ſteadineſs of Jeſus Chriſt, the Rock of man's ſalvation: what was done, could not be undone, added to, nor altered. I ſaw, indeed, that ſin might drive the ſoul beyond Chriſt, even the ſin which is unpardonable; but wo to him that was ſo driven, for the word would ſhut him out.

187. Thus was I always ſinking whatever I did think or do. So one day I walked to a neighbouring town, and ſat down upon a ſettle in the ſtreet, and fell into a very deep pauſe about the moſt fearful ſtate my ſin had brought me to; and after long muſing, I lifted up my head, but methought I ſaw as if the ſun that ſhineth in the heavens did grudge to give light; and as if the very ſtones in the ſtreet, and tiles upon the houſes, did bend themſelves againſt me. Methought that they all combined together to baniſh me out of the world; I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, becauſe I had ſinned againſt the Saviour. O how happy now was every creature but myſelf! for they ſtood faſt, and kept their ſtation; but I was gone and loſt.

188. Then breaking out in the bitterneſs of my ſoul, I ſaid to myſelf, with a grievous ſigh, How can God comfort ſuch a wretch? I had no ſooner ſaid it, but this returned upon me, as an echo doth anſwer a voice, 'This ſin is not unto death.' At which I was as if I had been raiſed out of the grave, and cried out again, Lord, how couldſt thou find out ſuch a word as this? for I was filled with admiration at the fitneſs, and at the unexpectedneſs of the ſentence; the fitneſs of the word, the rightneſs of the timeing of it; the power, and ſweetneſs, and light, and glory that came with it alſo was marvellous to me to find. I was now, for the time, out of doubt, as to that about which I ſo much was in doubt before; my fears before were, that my ſin was not pardonable, and ſo that I had no right to pray, to repent, &c. or that if I did, it would be of no advantage or profit to me. But now, thought I, if this ſin is not unto death, then it is pardonable; therefore from this I have encouragement to come to God by Chriſt for mercy, to conſider the promiſe of forgiveneſs as that which ſtands with open arms to receive me, as well as others. This therefore was a great eaſement to my mind, to wit, that my ſin was pardonable, that it was not the ſin unto death, 1 John v. 16, 17. None but thoſe who know what my trouble (by their own experience) was, can tell what relief came to my ſoul by this conſideration: it was a releaſe to me from my former bonds, and a ſhelter from my former ſtorms: I ſeemed now to ſtand upon the ſame ground with other ſinners, and to have as good right to the word and prayer as any of them.

189. Now, I ſay, I was in hopes that my ſin was not unpardonable, but that there might be hopes for me to obtain forgiveneſs. But oh! how Satan did now lay about him for to bring me down again; but he could by no means do it, neither this day, nor the moſt part of the next, for this ſentence ſtood like a mill-poſt at my back: yet towards the evening of the next day, I felt this word begin to leave me, and to withdraw its ſupport from me, and ſo I returned to my old fears again, but with a great deal of grudging and peeviſhneſs, for I feared the ſorrow of deſpair; nor could my faith now long retain this word.

190. But the next day at evening, being under many fears, I went to ſeek the Lord, and as I prayed, I cried, and my ſoul cried to him in theſe words, with ſtrong cries;

O Lord, I beſeech thee, ſhew me that thou haſt loved me with everlaſting love, Jer. xxxi. I had no ſooner ſaid it, but with ſweetneſs this returned upon me, as an echo, or ſounding again, *I have loved thee with an everlaſting love.* Now I went to bed in quiet; alſo when I awaked the next morning, it was freſh upon my ſoul; and I believed it.

191. But yet the tempter left me not, for it could not be leſs than an hundred times, that he that day did labour to break my peace. Oh! the combats and conflicts that I did then meet with! As I ſtrove to hold by this word, that of *Eſau* would fly in my face like lightning: I would be ſometimes up and down twenty times in an hour; yet God did bear me out, and keep my heart upon this word; from which I had alſo, for ſeveral days together, very much ſweetneſs, and comfortable hopes of pardon: for thus it was made out to me: 'I loved thee whilſt thou waſt committing this ſin; I loved thee before; I love thee ſtill, and I will love thee forever.

192. Yet I ſaw my ſin moſt barbarous and a filthy crime, and could not but conclude, with great ſhame and aſtoniſhment, that I had horridly abuſed the Holy Son of God; wherefore I felt my ſoul greatly to love and pity him, and my bowels to yearn towards him; for I ſaw he was ſtill my friend, and did reward me good for evil; yea, the love and affection that then did burn within me to my Lord and Saviour Jeſus Chriſt, did work at this time ſuch a ſtrong and hot deſire of revengement upon myſelf for the abuſe I had done unto him, that, to ſpeak as I then thought, had I a thouſand gallons of blood within my veins, I could freely then have ſpilt it all, at the command and feet of this my Lord and Saviour.

193. And as I was thus muſing, and in my ſtudies, conſidering how to love the Lord, and to expreſs my love to him, that ſaying came in upon me, *If thou, Lord, ſhouldeſt mark iniquities, who ſhould ſtand? But there is forgiveneſs with thee that thou mayeſt be feared,* Pſalm cxxx. 3, 4. Theſe were good words to me, eſpecially the latter part thereof; to wit, That there is forgiveneſs with the Lord, that he might be feared; that is, as I then underſtood it, That he might be loved, and had in reverence; for it was thus made out to me, *That the great God did ſet ſo high an eſteem upon the love of his poor creatures, that rather than he would go without their love, he would pardon their tranſgreſſion.*

194. And now was that word fulfilled on me, and I was alſo refreſhed by it; *Then ſhall they be aſhamed and confounded, and never open their mouths any more, becauſe of their ſhame, when I am pacified towards them for all that they have done, ſaith the Lord God*, Ezek. xvi. 36. Thus was my ſoul at this time (and as I then did think forever) ſet at liberty from being afflicted with my former guilt and amazement.

195. But before many weeks were gone, I began to deſpond again, fearing, leſt, notwithſtanding all that I had enjoyed, that I might be deceived and deſtroyed at the laſt; for this conſideration came ſtrong into my mind, *That whatever comfort and peace I thought I might have from the word of the promiſe of life, yet unleſs there could be found in my refreſhment, a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never ſo faſt, I ſhould find no ſuch thing at the end; for the Scriptures cannot be broken*, John x. 35.

196. Now began my heart again to ache, and to fear I might meet with a diſappointment at laſt. Wherefore I began with all ſerioufneſs to examine my former comfort, and to conſider whether one that had ſinned as I had done, might with confidence truſt upon the faithfulneſs of God, laid down in thoſe words, by which I had been comforted, and on which I had leaned myſelf: But now were brought theſe ſayings to my mind, *For it is impoſſible for thoſe who were once enlightened, and have taſted the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again unto repentance*, Heb. vi. *For, if we ſin wilfully, after we have received the knowledge of the truth, there remains no more ſacrifice for ſin, but a fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries*, Heb. x. *even as Eſau, who for one morſel of meat ſold his birth right. For ye know how that afterwards, when he would have inherited the bleſſing, he was rejected; for he found no place of repentance, though he ſought it carefully with tears*, Heb. xii.

197. Now was the word of the Goſpel forced from my ſoul; ſo that no promiſe or encouragement was to be found in the Bible for me: and now would that ſaying work upon my ſpirit to afflict me, *Rejoice not, O Iſrael, for joy, as other people*, Hoſea ix. 1. For I ſaw indeed there was cauſe of

rejoicing for those that held to Jesus; but as for me, I had cut myself off by my transgressions, and left myself neither foot-hold, nor hand-hold, among all the stays and props in the precious word of life.

198. And truly I did now feel myself to sink into a gulf, as an house whose foundation is destroyed; I did liken myself in this condition, unto the case of a child that was fallen into a mill-pit, who, though it could make some shift to scrabble and sprawl in the water, yet because it could find neither hold for the hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened upon my soul, that scripture came into my heart, *This for many days*, Dan. x. 14. And indeed I found it was so; for I could not be delivered, nor brought to peace again, until well nigh two years and an half were completely finished. Wherefore these words, though in themselves they tended to no discouragement, yet to me, who feared this condition would be eternal, they were at sometimes an help and refreshment to me.

199. For, thought I, *many days* are not forever, *many days* will have an end; therefore, seeing I was to be afflicted not a few, but many days, yet I was glad it was but for many days. Thus, I say, I could recal myself sometimes, and give myself an help; for as soon as ever the word came into my mind, I knew my trouble would be long, yet this would be but sometimes; for I could not always think on this, nor ever be helped by it, though I did.

200. Now while these scriptures lay before me, and laid sin anew at my door, that saying in *Luke* xviii. 1. with others, did encourage me to prayer: then the tempter again laid at me very sore, suggesting, *That neither the mercy of God, nor yet the blood of Christ, did at all concern me, nor could they help me for my sin: therefore it was but in vain to pray. Yet*, thought I, *I will pray. But*, (said the tempter) *your sin is unpardonable. Well*, said I, *I will pray.* So I went to prayer to God; and while I was at prayer, I uttered words to this effect: *Lord, Satan tells me, that neither thy mercy, nor Christ's blood, is sufficient to save my soul: Lord, shall I honour thee most, by believing thou wilt, and canst? or him, by believing thou neither wilt, nor canst? Lord, I would fain honour thee by believing thou wilt and canst.*

201. And as I was thus before the Lord, that scripture fastened on my heart, *O man, great is thy faith!* Matt. xv. 28.

Even as if one had clapped me on the back, as I was on my knees before God; yet I was not able to believe this, that this was a prayer of faith, till almoſt ſix months after; for I could not think that I had faith, or that there ſhould be a word for me to act faith on; therefore I was ſtill as in the jaws of deſperation, and went mourning up and down in a ſad condition.

202. There was nothing now that I longed for more than to be put out of doubt, as to this thing in queſtion; and as I was vehemently deſiring to know, if there was indeed hope for me, theſe words came rolling into my mind: *Will the Lord caſt off forever? And will he be favourable no more? Is his mercy clean gone forever? Doth his promiſe fail forevermore? Hath God forgotten to be gracious? Hath he in anger ſhut up his tender mercies?* Pſal. lxxvii. 7, 8, 9. And all the while they run in my mind, methought I had ſtill this as the anſwer, *'Tis a queſtion whether he hath or no: it may be he hath not.* Yea, the interrogatory ſeemed to me to carry in it a ſure affirmation that indeed he had not, nor would ſo caſt off, but would be favourable: that his promiſe doth not fail, and that he hath not forgotten to be gracious, nor in anger ſhut up his tender mercy. Something alſo there was upon my heart at the ſame time, which I now cannot call to mind, which, with this text, did ſweeten my heart, and make me conclude that his mercy might not be quite gone, nor gone forever.

203. At another time I remember I was again much under this queſtion, *Whether the blood of Chriſt was ſufficient to ſave my ſoul?* In which doubt I continued from morning till about ſeven or eight at night; and at laſt, when I was, as it were, quite worn out with fear, leſt it ſhould not lay hold on me, theſe words did ſound ſuddenly within my heart, *He is able.* But methought, this word *able*, was ſpoke loud unto me; it ſhewed a great word, it ſeemed to be writ in great letters, and gave a joſtle to my fear and doubt (I mean for the time it tarried with me, which was about a day) as I never had from that, all my life, either before or after, Heb. vii. 25.

204. But one morning as I was again at prayer, and trembling under the fear of this, *That no word of God could help me*, that piece of a ſentence darted in upon me, *My grace is ſufficient.* At this methought I felt ſome ſtay, as if there might be hopes. But, oh! how good a thing it is

for God to send his word! for about a fortnight before, I was looking on this very place, and then I thought it could not come near my soul with comfort; therefore I threw down my book in a pet: then I thought it was not large enough; but now it was as if it had arms of grace so wide, that it could not only inclose me, but many more besides.

205. By these words I was sustained, yet not without exceeding conflicts for the space of seven or eight weeks; for my peace would be in and out, sometimes twenty times a day; comfort now, and trouble presently; peace now, and before I could go a furlong as full of fear and guilt as ever a heart could hold: and this was not only now and then, but my whole seven weeks' experience: for this about the sufficiency of grace, and that of *Esau's* parting with his birth-right, would be like a pair of scales within my mind; sometimes one end would be uppermost, and sometimes again the other; according to which would be my peace or trouble.

206. Therefore I did still pray to God that he would come in with his scripture more fully to my heart; to wit, that he would help me to apply the whole sentence, for as yet I could not: what he gave, that I gathered; but further I could not go, for as yet it only helped me to hope there might be mercy for me, *My grace is sufficient:* and though it came no farther, it answered my former question; to wit, that there was hope; yet because *for thee*, was left out, I was not contented, but prayed to God for that also. Wherefore, one day as I was in a meeting of God's people, full of sadness and terror, (for my fears again were strong upon me) and as I was now thinking, my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me; *My grace is sufficient for thee, my grace is sufficient for thee, my grace is sufficient for thee*, three times together: And oh! methought that every word was a mighty word unto me; as *my*, and *grace*, and *sufficient*, and *for thee*; they were then, and sometimes are still far bigger than others.

207. At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven in great mercy upon me, and direct these words unto me. This sent me mourning home; it broke my heart, and filled me full of joy, and laid me low as the dust; only it stayed not long with me, I mean in

this choice and refreshing comfort; yet it continued with me for several weeks, and did encourage me to hope; but as soon as that powerful operation of it was taken from my heart, that other about *Esau* returned upon me as before; so my soul did hang as in a pair of scales again, sometimes up, and sometimes down; now in peace, and again in terror.

208. Thus I went on for many weeks, sometimes comforted, and sometimes tormented; and especially at sometimes my torment would be very sore, for all those scriptures aforenamed in the *Hebrews*, would be set before me, as the only sentences that would keep me out of heaven. Then again I would begin to repent that ever that thought went through me; I would also think thus of myself: 'Why, how many scriptures are there against me? there are but three or four; and cannot God miss them, and save me for all them?' Sometimes again I would think, 'Oh! if it were not for these three or four words, now how I might be comforted!' I could hardly for bear at some times to wish them out of the book.

209. Then methought I could see as if both *Peter* and *Paul*, and *John*, and all the writers did look with scorn upon me, and hold me in derision; and as if they had said unto me, "All our words are truth, one of as much force as the other: it is not we that have cut you off, but you have cast away yourself: there is none of our sentences that you must take hold upon, but these, and such as these:" *It is impossible, there remains no more sacrifice for sin*, Heb. vi. *And it had been better for them not to have known the will of God, than, after they had known it, to turn from the holy commandment delivered unto them*, Heb. x. *For the scriptures cannot be broken*, 2 Pet. ii. 21.

210. These, as the elders of the city of refuge, I saw were to be the judges both of my case and me, while I stood with the *avenger of blood* at my heels, trembling at their gate for deliverance; also with a thousand fears and mistrusts, I doubted that he would shut me out forever, *Joshua* xx. 3, 4.

211. Thus was I confounded, not knowing what to do, or how to be satisfied in this question, Whether the scriptures could agree with the salvation of my soul? I quaked at the apostles; I knew their words were true, and that they must stand forever.

212. And I remember, one day, as I was in divers frames of ſpirit, and conſidering that theſe frames were according to the nature of ſeveral ſcriptures which came in upon my mind; if that of grace, then was I quiet; but if that of *Eſau*, then tormented. Lord, thought I, if both theſe ſcriptures ſhould meet in my heart at once, I wonder which of them would get the better of me. So methought I had a longing mind that they might come both together upon me; yea, I deſired of God they might.

213. Well, about two or three days after, ſo they did indeed: they bolted both upon me at a time, and did work and ſtruggle ſtrongly in me for a while; at laſt that about *Eſau's* birth-right began to wax weak, and withdraw, and vaniſh; and this about the ſufficiency of grace prevailed with peace and joy. And as I was in a muſe about this thing, that ſcripture came home upon me, *Mercy rejoiceth over judgment*, James ii. 13.

214. This was a wonderment to me, yet truly I am apt to think it was of God; for the word of the law and wrath muſt give place to the word of life and grace; becauſe, though the word of condemnation be glorious, yet the word of life and ſalvation doth far exceed in glory, 2 Cor. iii. 8—11. Mark ix. 5, 6, 7. John vi. 37. Alſo that *Moſes* and *Elias* muſt both vaniſh, and leave Chriſt and his ſaints alone.

215. This ſcripture did alſo now moſt ſweetly viſit my ſoul; *And him that cometh to me, I will in no wiſe caſt out.* Oh! the comfort that I had from this word, *in no wiſe!* as if God had ſaid, By no means, for nothing whatever he hath done. But Satan would greatly labour to pull this promiſe from me, telling me, That Chriſt did not mean me, and ſuch as I, but ſinners of a lower rank, that had not done as I had done. But I would anſwer him again, Satan, here is in theſe words no ſuch exceptions, but him that comes, him, any him: *Him that cometh to me, I will in no wiſe caſt out.* And this I well remember ſtill, that of all the arts that Satan uſed to take this ſcripture from me, yet he never did ſo much as put this queſtion, But do you come aright? And I have thought the reaſon was, becauſe he thought I knew full well what coming aright was; for I ſaw, that to come aright, was to come as I was, a vile and ungodly ſinner, and ſo caſt myſelf at the feet of mercy, condemning myſelf for ſin. If ever Satan

and I did ſtrive for any word of God in all my life, it was for this good word of Chriſt; he at one end and I at the other. Oh! what work we made! it was for this in *John*, I ſay, that we did ſo tug and ſtrive; he pulled, and I pulled; but God be praiſed, I overcame him; and got ſweetneſs from it.

216. But, notwithſtanding all theſe helps, and bleſſed words of grace, yet that of Eſau's ſelling his birth-right would ſtill at times diſtreſs my conſcience; for though I had been moſt ſweetly comforted, and that but juſt before, yet when that came into my mind, it would make me fear again; I could not be quite rid thereof, it would every day be with me: wherefore now I went another way to work, even to conſider the nature of this blaſphemous thought; I mean, if I ſhould take the words at the largeſt, and give them their natural force and ſcope, even every word therein: ſo when I had thus conſidered, I found, that if they were fairly taken, they would amount to this: That I had freely left the Lord Jeſus Chriſt to his choice, whether he would be my Saviour or not; for the wicked words were theſe, Let him go if he will. Then that Scripture gave me hope, *I will never leave thee, nor forſake thee*, Heb. viii. 5. O Lord, ſaid I, but I have left thee. Then it anſwered again, But I will not leave thee. For this I thanked God alſo.

217. Yet I was greatly afraid he would, and found it exceeding hard to truſt him, ſeeing I had ſo offended him: I ſhould have been exceeding glad that this thought had never been; for then I thought I could, with more eaſe and freedom in abundance, have leaned on his grace. I ſaw it was with me as it was with *Joſeph's* brethren; the guilt of their own wickedneſs did often fill them with fears that their brother would at laſt deſpiſe them, Gen. l. 15, 16, *&c.*

218. Yet above all the ſcriptures that I yet did meet with, that in *Joſhua* xx. was the greateſt comfort to me, which ſpeaks of the ſlayer that was to flee for refuge: *And if the avenger of blood purſue the ſlayer, then*, ſaith *Moſes*, *they that are the elders of the city of refuge ſhall not deliver him into his hands, becauſe he ſmote his neighbour unwittingly, and hated him not aforetime.* Oh! bleſſed be God for this word: I was convinced that I was the ſlayer; and that the avenger of blood purſued me, I felt with great terror; only now it remained that I inquire whether I have a right to enter the

city of refuge: so I found, that he must not, *who lay in wait to shed blood:* it was not the *wilful murderer*, but he who *unwittingly* did it, he who did it unawares; not out of spite, or grudge, or malice, he that shed it *unwittingly;* even he who did not *hate his neighbour before.* Wherefore,

219. I thought verily I was the man that must enter, because I had smitten my neighbour *unwittingly, and hated him not aforetime.* I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked temptation I had strove for twelve months before; yea, and also when it did pass through my heart, it did in spite of my teeth; wherefore I thought I had a right to enter the city, and the elders, which are the apostles, were not to deliver me up. This therefore was great comfort to me, and gave me much ground of hope.

220. Yet being very critical, for my smart had made me that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, *Whether it be possible for any soul that hath sinned the unpardonable sin, yet after that to receive though but the least true spiritual comfort from God through Christ?* The which, after I had much considered, I found the answer was, *No, they could not;* and that for these reasons:

221. *First*, Because those that have sinned that sin, they are debarred a share in the blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort, *For to such there remains no more sacrifice for sin*, Heb. x. 26, 27. *Secondly*, Because they are denied a share in the promise of life: *They shall never be forgiven, neither in this world, nor in that which is to come*, Matt. xii. 31. *Thirdly*, The Son of God excludes them also from a share in his blessed intercession, being forever ashamed to own them, both before his holy Father, and the blessed angels in heaven, Mark viii.

222. When I had with much deliberation considered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my vile sin; then methought I durst venture to come nigh unto those most fearful and terrible scriptures, with which all this while I had been so greatly affrighted, and on which indeed before I durst scarce cast mine eye, (yea, had much ado, an hundred times, to forbear wishing them out of the Bible) for

I thought they would deſtroy me; but now, I ſay, I began to take ſome meaſure of encouragement, to come cloſe to them, to read them, and conſider them, and to weigh their ſcope and tendency.

223. The which when I began to do, I found their viſage changed; for they looked not ſo grimly, as before I thought they did; and firſt I came to the 6th of Hebrews, yet trembling for fear it ſhould ſtrike me; which when I had conſidered, I found that the falling there intended, was a falling *quite away;* that is, as I conceived, a falling from, and an abſolute denying of the goſpel, of remiſſion of ſins by Jeſus Chriſt; for, from them the apoſtle begins his argument, ver. 1, 2, 3. *Secondly*, I found that this falling away muſt be openly, even in the view of the world, even ſo as *to put Chriſt to an open ſhame. Thirdly*, I found that thoſe he there intended, were forever ſhut up of God, both in blindneſs, hardneſs, and impenitency: *It is impoſſible they ſhould be renewed again unto repentance.* By all theſe particulars, I found to God's everlaſting praiſe, my ſin was not the ſin in this place intended.

Firſt, I confeſſed I was fallen, but was not fallen away; that is, from a profeſſion of faith in Jeſus unto eternal life.

Secondly, I confeſſed that I had put Jeſus Chriſt to *ſhame* by my ſin, but not to open *ſhame;* I did not deny him before men, nor condemn him before the world.

Thirdly, Nor did I find that God had ſhut me up, or denied me to come (though I found it hard work indeed to come) to him by ſorrow and repentance. Bleſſed be God for unſearchable grace!

224. Then I conſidered that in the 10th chapter of Hebrews, and found that the wilful ſin there mentioned, is not every wilful ſin, but that which doth throw off Chriſt, and then his commandments too. *Secondly*, That muſt be done alſo openly, before two or three witneſſes, to anſwer that of the law, verſe 28. *Thirdly*, This ſin cannot be committed, but with great deſpite done to the Spirit of grace.

225. And as touching that in the 12th chapter of the Hebrews, about *Eſau's* ſelling of his birth-right; though this was that which killed me, and ſtood like a ſpear againſt me, yet now I conſidered, *Firſt*, That his was not a haſty thought againſt the continual labour of his mind, but a thought conſented to, and put in practice likewiſe, and that too after ſome deliberation, Gen. xxv. *Secondly*, It was a public and

open action, before his brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. *Thirdly*, He continued to slight his birth-right: *He did eat and drink, and went his way; thus* Esau *despised his birth-right;* yea, twenty years after he was found to despise it still. And Esau said, *I have enough, my brother, keep that thou hast thyself*, Genesis xxxiii. 9.

226. Now as touching this, *That* Esau *sought a place of repentance;* thus I thought: *First*, This was not for the *birth-right*, but the *blessing:* This is clear from the apostle, and is distinguished by *Esau* himself, *He hath taken away my birth right;* (that is, formerly) *and now he hath taken away my blessing also*, Gen. xxvii. 36. *Secondly*, Now this being thus considered, I came again to the apostle, to see what might be the mind of God, in a New-Testament style and sense, concerning *Esau's* sin; and so far as I could conceive, this was the mind of God, *That the birth-right* signified *regeneration*, and the *blessing*, the *eternal inheritance*; for so the apostle seems to hint. *Lest there be any profane person, as* Esau, *who for one morsel of meat sold his birth-right:* As if he should say, That shall cast off all those blessings of God that at present are upon him in order to a new birth; lest they become as *Esau*, even be rejected afterwards, when they should inherit the blessing.

227. For many there are, who in the day of grace and mercy despise those things which are indeed the birth-right to heaven, who yet when the deciding day appears, will cry as loud as Esau, *Lord, Lord, open to us;* but then, as Isaac would not repent, no more will God the Father, but will say, *I have blessed these, yea, and they shall be blessed;* but as for you, *Depart, you are workers of iniquity*, Gen. xxvii. 32. Luke xiii. 25, 26, 27.

228. When I had thus considered these scriptures, and found that thus to understand them, was not against, but according to other scriptures; this still added further to my encouragement and comfort, and also gave a great blow to that objection, to wit, That the scriptures could not agree in the salvation of my soul.

229. But one day, as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, Thy righteousness is in heaven: And methought with-al, I saw with the eyes of my soul, Jesus Christ at God's

right hand; there, I say, was my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, He wants my righteousness, for that was just before him. I also saw moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, *the same yesterday, to-day, and forever*, Heb. xiii. 8.

230. Now did my chains fall off my legs indeed: I was loosed from my afflictions and irons; my temptations also fled away; so that from that time those dreadful scriptures of God left off to trouble me; now went I also home rejoicing, for the grace and love of God. So when I came home, I looked to see if I could find that sentence, Thy righteousness is in heaven, but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, 1 *Cor.* i. 33. *He is made unto us of God, wisdom, righteousness, sanctification, and redemption;* by this word I saw the other sentence true.

231. For by this scripture I saw that the man Jesus Christ, as he is distinct from us, as touching his bodily presence, so he is our righteousness and sanctification before God: Here therefore I lived, for some time, very sweetly at peace with God through Christ: Oh! methought Christ! Christ! there was nothing but Christ that was before my eyes; I was not now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ! as he in whom all these, and all other his virtues, relations, offices, and operations, met together, and that he sat on the right hand of God in heaven.

232. 'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because I could look from myself to him, and should reckon, that all those graces of God that now were green on me were yet but like those cracked groats and four-pence half-pennies that rich men carry in their purses, when their gold is in their trunks at home: Oh! I saw my gold was in my trunk at home! in Christ my Lord and Saviour. Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

233. Further, the Lord did also lead me into the mystery of union with the Son of God; that I was joined to

him, that I was flesh of his flesh, and bone of his bone; and now was that a sweet word to me, in Ephes. v. 30. By this also was my faith in him, as my righteousness, the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once: In heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

234. Now I saw Christ Jesus was looked upon of God, and should also be looked upon by us, as that common or public person, in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him; when he died, we died, and so of his resurrection. *Thy dead men shall live, together with my dead body shall they arise*, saith he, Isaiah xxvi. And again, *after two days he will revive us, and the third day we shall live in his sight*, Hosea vi 2. which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the heavens, according to that to the Ephesians, *He hath raised us up together, and made us sit together in heavenly places in Christ Jesus*, Eph. ii. 6.

235. Ah! these blessed considerations and scriptures, with many others of like nature, were in those days made to spangle in mine eye, so that I have cause to say, *Praise ye the Lord God in his sanctuary; praise him in the firmament of his power; praise him for his mighty acts; praise him according to his excellent greatness*, Psalm cv. 1, 2.

236. Having thus in few words given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that these my wicked thoughts did lay me under; and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterwards, which comfort dwelt about a twelvemonth with my heart, to my unspeakable admiration; I will now, (God willing) before I proceed any farther, give you in a word or two, what, as I conceive, was the cause of this temptation; and also after that, what advantage, at the last, it became unto my soul.

237. For the causes I conceived were principally two; of which two also I was deeply convinced all the time this trouble lay upon me. The first was, For that I did not, when I was delivered from the temptation

that went before, ſtill pray to God to keep me from the temptations that were to come; for though, as I can ſay in truth, my ſoul was much in prayer before this trial ſeized me; yet then I prayed only, or at moſt principally, for the removal of preſent troubles, and for freſh diſcoveries of his love in Chriſt, which I ſaw afterwards was not enough to do; I alſo ſhould have prayed that the great God would keep me from the evil that was to come.

238. Of this I was made deeply ſenſible by the prayer of holy David, who when he was under preſent mercy, yet prayed that God would hold him back from ſin and temptation to come; *For then*, ſaith he, *ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion*, Pſalm xix. 13. By this very word was I galled and condemned quite through his long temptation.

239. That was alſo another word that did much condemn me for my folly, in the neglect of this duty, Heb. iv. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This I had not done, and therefore was thus ſuffered to ſin and fall, according to what is written, *pray that ye enter not into temptation.* And truly this very thing is to this day of ſuch weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I entreat him for help and mercy againſt the temptations that are to come; and I do beſeech thee, reader, that thou learn to beware of my negligence, by the afflictions that for this thing I did for days, and months, and years, with ſorrow undergo.

240. Another cauſe of this temptation was, That I had tempted God; and on this manner did I do it: upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and ſtrong upon her, even as if ſhe would have immediately fallen in labour, and been delivered of an untimely birth. Now at this very time it was, that I had been ſo ſtrongly tempted to queſtion the being of a God; wherefore, as my wife lay crying by me, I ſaid, but with all ſecrecy imaginable, even thinking in my heart, Lord, if now thou wilt remove this ſad affliction from my wife, and cauſe that ſhe be troubled no more therewith this night,

(and now were her pangs just upon her) then I shall know that thou canst discern the most secret thoughts of the heart.

241. I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so continued till morning; at this I greatly marvelled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell asleep also; so when I waked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had shewed me that he knew my secret thoughts, which was a great astonishment to me for several weeks after.

242. Well, about a year and a half afterwards, that wicked sinful thought, of which I have spoken before, went through my wicked heart, even this thought, Let Christ go if he will. So when I was fallen under guilt for this, the remembrance of my other thought, and the effect thereof, would also come upon me with this retort, which also carried rebuke along with it, Now you may see that God doth know the most secret thoughts of the heart.

243. And with this, that of the passages that were betwixt the Lord, and his servant Gideon, fell upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his words; therefore the Lord did afterwards so try him, as to send him against an innumerable company of enemies, and that too, as to outward appearance, without any strength or help, Judges vi. 7. Thus he served me, and that justly, for I should have believed his word, and not have put an *if* upon the all-seeingness of God.

244. And now to shew you something of the advantages that I also have gained by this temptation. And, First, by this I was made continually to possess in my soul a very wonderful sense both of the blessing and glory of God, and of his beloved Son; in the temptation that went before, my soul was perplexed with unbelief, blasphemy, hardness of heart, questions about the being of God, Christ, the truth of the word, and the certainty of the world to come. I say, then I was greatly assaulted and tormented with atheism, but now the case was otherwise; now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The

glory of the holineſs of God did at times break me to pieces; and the bowels and compaſſion of Chriſt did break me as on a wheel; for I could not conſider him but as a loſt and rejected Chriſt, the remembrance of which was as the continual breaking of my bones.

245. The ſcriptures alſo were wonderful things unto me; I ſaw that the truth and verity of them were the keys of the kingdom of heaven; thoſe that the ſcriptures favour, they muſt inherit bliſs; but thoſe that they oppoſe and condemn, muſt periſh forevermore. Oh! this word, *For the ſcriptures cannot be broken*, would rend the caul of my heart. And ſo would that other, *Whoſe ſins ye remit, they are remitted; but whoſe ſins ye retain, they are retained.* Now I ſaw the Apoſtles to be the elders of the city of refuge, Joſhua xx. 4. Thoſe that they were to receive in, were received to life; but thoſe that they ſhut out, were to be ſlain by the avenger of blood.

246. Oh! one ſentence of the ſcripture did more afflict and terrify my mind, I mean thoſe ſentences that ſtood againſt me (as ſometimes I thought every one did) more, I ſay, than an army of forty thouſand men that might have come againſt me. Wo be to him againſt whom the ſcriptures bend themſelves!

247. By this temptation I was made to ſee more into the nature of the promiſes than ever I had before; for lying now trembling under the mighty hand of God, continually torn and rent by the thundering of his juſtice; this made me, with careful heart, and watchful eye, with great fearfulneſs to turn over every leaf, and with much diligence, mixed with trembling, to conſider every ſentence, together with its natural force and latitude.

248. By this temptation alſo I was greatly holden off from my former fooliſh practice of putting by the word of promiſe when it came into my mind; for now, though I could not ſuck that comfort and ſweetneſs from the promiſe, as I had done at other times, yet, like a man ſinking, I ſhould catch at all I ſaw. Formerly I thought I might not meddle with the promiſe, unleſs I felt its comfort, but now it was no time thus to do; the avenger of blood too did hardly purſue me.

249. Now therefore was I glad to catch at that word which yet I feared I had no ground or right to own; and even to leap into the boſom of that promiſe that I yet fear-

ed did shut itself against me. Now also I would labour to take the word as God hath laid it down, without restraining the natural force of one syllable thereof. O! what did I now see in that blessed 6th chapter of St. John: *And him that cometh to me, I will in no wise cast out*, John vi. 30. Now I began to consider with myself, that God hath a bigger mouth to speak with, than I had a heart to conceive with; I thought also with myself, that he spake not his words in haste, or in an unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness, 2 Sam. iii. 28.

250. I would in these days, often in my greatest agonies, even flounce towards the promise, (as the horses do towards sound ground, that yet stick in the mire) concluding (though as one almost bereft of his wits through fear) on this will I rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan, for that blessed 6th chapter of St. John. I did not now, as at other times, look principally for comfort, (though, O how welcome would it have been unto me!) But now a word, a word to lean my weary soul upon, that it might not sink forever! 'twas that I hunted for.

251. Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul forever; I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to keep me from him, as with a flaming sword. Then would I think of Esther, who went to petition the king contrary to the law, Esther iv. 16. I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy, 1 Kings xx. 31, &c. The woman of Canaan also, that would not be daunted, though called *dog* by Christ, Matt. xv. 22, &c. and the man that went to borrow bread at midnight, *Luke* i. 5—8, &c. were also great encouragements unto me.

252. I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation. Great sins draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when shewed to the soul, appears most high and mighty. When Job had passed through his calamity, *he had twice as much as he had before*, Job xlii. 10. Blessed be God for Jesus Christ our Lord! Many other things I might here make observation of, but I would be brief, and therefore shall at this time

omit them; and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I did.

I had two or three times, at or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it. It was so out of measure amazing, when I thought it could reach me, that I do think if that sense of it had abode long upon me, it would have made me incapable of business.

253. Now I shall go forward to give you a relation of other of the Lord's dealings with me at sundry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when first I did join in fellowship with the people of God in Bedford. After I had propounded to the church, that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that scripture, *Do this in remembrance of me*, Luke xxii. 19. was made a very precious word unto me. For by it the Lord did come down upon my conscience with the discovery of his death for my sins, and as I then felt, did as if he plunged me in the virtue of the same. But behold, I had not been long a partaker at that ordinance, but such fierce and sad temptation did attend me at all times therein, both to blaspheme the ordinance, and to wish some deadly thing to those that then did eat thereof; that lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while, to pray God to keep me from such blasphemies; and also to cry to God to bless the cup and bread to them, as it were from mouth to mouth. The reason of this temptation, I have thought since, was, because I did not with that reverence that became me, at first approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have rest or ease. But at the last the Lord came in upon my soul with that same scripture, by which my soul was visited before. And after that, I have been usually very well and comfortable in the partaking of that blessed ordinance; and have, I trust, therein discerned the Lord's body, as broken for my sins, and that his precious blood hath been shed for my transgressions.

255. Upon a time I was somewhat inclining to a consumption, wherewith about the spring I was suddenly and violently seized, with much weakness in my outward man; insomuch that I thought I could not live. Now I began afresh to give myself up to a serious examination after my state and condition for the future, and of my evidence for that blessed world to come. For it hath, I bless the name of God, been my usual course, as always, so, especially in the day of affliction, to endeavour to keep my interest in the life to come, clear before mine eyes.

256. But I had no sooner began to recal to my mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions; amongst which these were at this time most to my affliction, namely, my deadness, dulness, and coldness in holy duties; my wanderings of heart, my weariesomeness in all good things, my want of love to God, his ways and his people, with this at the end of all, *Are these the fruits of Christianity? Are these the tokens of a blessed man?*

257. At the apprehensions of these things my sickness was double upon me, for now I was sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me quite taken out of my mind, and hid as if they had never been. Now was my soul greatly pinched between these two considerations, Live I must not, die I dare not. Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woful state, that word of God took hold of my heart, *Ye are justified freely by his grace, through the redemption that is in Jesus Christ*, Rom. iii. 24. But oh! what a turn it made upon me!

258. Now was I as one awaked out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it thus spoken to me; "Sinner, thou thinkest, that because of thy sins and infirmities, I cannot save thy soul! but behold, my Son is by me, and upon him I look, and not on thee, and shall deal with thee according as I am pleased with him." At this I was greatly enlightened in my mind, and made to understand that God could justify a sinner at any time; it was but his looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.

259. And as I was thus in a muſe, that ſcripture alſo came with great power upon my ſpirit, *Not by works of righteouſneſs that we have done, but according to his mercy he ſaved us*, &c. 2 Tim. i. 9. Tit. iii. 5. Now was I got on high; I ſaw myſelf within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die: now death was lovely and beautiful in my ſight, for I ſaw we ſhould never live indeed, till we reach the other world. Oh! methought, this life is but a ſlumber, in compariſon of that above. At this time alſo I ſaw more in theſe words, *Heirs of God*, Rom. viii. 17. than ever I ſhall be able to expreſs while I live in this world. *Heirs of God!* God himſelf is the portion of the ſaints. This I ſaw and wondered at, but cannot tell you what I ſaw.

260. Again, as I was at another time very ill and weak, all that time alſo the tempter did beſet me ſtrongly, (for I find he is much for aſſaulting the ſoul; when it begins to approach towards the grave; then is his opportunity) labouring to hide from me my former experience of God's goodneſs; alſo ſetting before me the terrors of death and the judgment of God, inſomuch that at this time, through my fear of miſcarrying forever (ſhould I now die) I was as one dead before death came, and was as if I had felt myſelf already deſcending into the pit; methought I ſaid, There was no way, but to hell I muſt go: but behold, juſt as I was in the midſt of thoſe fears, theſe words of the angel's carrying Lazarus into Abraham's boſom darted in upon me, as who ſhould ſay, "So it ſhall be with thee when thou doſt leave this world." This did ſweetly revive my ſpirits, and help me to hope in God; which when I had with comfort muſed on a while, that word fell with great weight upon my mind, *O death, where is thy ſting! O grave, where is thy victory!* 1 Cor. xv. 55. At this I became well, both in body and mind at once; for my ſickneſs did preſently vaniſh, and I walked comfortably in my work for God again.

261. At another time, though juſt before I was pretty well and ſavoury in my ſpirit, yet ſuddenly there fell upon me a great cloud of darkneſs, which did ſo hide from me the things of God and Chriſt, that I was as if I had never ſeen or known them in my life: I was alſo ſo over-run in my ſoul with a ſenſeleſs, heartleſs frame of ſpirit, that I could not

feel my soul to move or stir after *grace* and *life* by *Christ*; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time also I felt some weakness to seize upon my outward man, which made still the other affliction the more heavy and uncomfortable to me.

262. After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, *I must go to Jesus*: at this my former darkness and atheism fled away, and the things of heaven were set in my view. While I was on this sudden thus overtaken with surprise, Wife, said I, is there ever such a scripture, *I must go to Jesus?* She said, she could not tell; therefore I sat musing still, to see if I could remember such a place. I had not set above two or three minutes, but that came bolting in upon me; *And to an innumerable company of angels*: and withal the xiith chapter of Hebrews, about the Mount Sion, was set before mine eyes, Heb. xii. 22, 23, 24.

263. Then with joy I told my wife, O! now I know, I know! but that was a good night to me, I never had but few better; I longed for the company of some of God's people, that I might have imparted unto them what God had shewed me. Christ was a precious Christ to my soul that night; I could scarce lie in bed for joy, and peace, and triumph through Christ. This great glory did not continue upon me until morning, yet the xiith chapter of the epistle to the Hebrews, Heb. xii. 22, 23. was a blessed scripture to me for many days together after this.

264. The words are these: *Ye are come to Mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel.* Through this sentence the Lord led me over and over, first to this word, and then to that; and shewed me wonderful glory in every one of them. These words also have oft since that time been great refreshment to my spirit. Blessed be God for having mercy on me!

A brief Account of the Author's Call to the Work of the Miniſtry.

265. AND now I am ſpeaking my experience, I will in this place ſay a word or two concerning my preaching the word, and of God's dealing with me in that particular alſo. After I had been about five or ſix years awakened, and helped to ſee both the want and worth of Jeſus Chriſt our Lord, and alſo enabled to venture my ſoul upon him; ſome of the moſt able among the ſaints with us for judgment and holineſs of life, thought they did perceive that God had counted me worthy to underſtand ſomething of his will in his holy and bleſſed word, and had given me utterance in ſome meaſure, to expreſs what I ſaw to others, for edification; therefore they deſired me, and that with much earneſtneſs, that I would be willing, at ſome times, to take in hand, in one of the meetings, to ſpeak a word of exhortation unto them.

266. The which, though at the firſt it did much daſh and abaſh my ſpirit, yet being ſtill by them deſired and entreated, I conſented to their requeſt, and did twice at two ſeveral aſſemblies, (but in private) though with much weakneſs and infirmity, diſcover my gift amongſt them; at which they not only ſeemed to be, but did ſolemnly proteſt, as in the ſight of the great God, they were both affected and comforted; and gave thanks to the Father of Mercies, for the grace beſtowed on me.

267. After this, ſometimes, when ſome of them did go into the country to teach, they would alſo that I ſhould go with them; where though as yet I did not nor durſt not make uſe of my gift in an open way, yet more privately ſtill, as I came amongſt the good people in thoſe places, I did ſometimes ſpeak a word of admonition unto them alſo; the which they, as the other, received with rejoicing at the mercy of God to me ward, profeſſing their ſouls were edified thereby.

268. Wherefore, to be brief, at laſt, being ſtill deſired by the church, after ſome ſolemn prayer to the Lord, with faſting, [r] was more particularly called forth, and appointed to a more ordinary and public preaching of the word, not only to and amongſt them that believed, but alſo to offer

the gospel to those who had not yet received the faith thereof: about which time I did evidently find in my mind a secret pricking forward thereto; though I bless God, not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil, concerning my eternal state.

269. But yet I could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians; *I beseech you brethren, (ye know the household of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth*, 1 Cor. xvi. 15, 16.

270. By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did command those that were apt and ready so to do. *They have addicted themselves to the ministry of the saints:* this scripture, in these days, did continually run in my mind, to encourage me, and strengthen me in this my work for God: I have also been encouraged from several other scriptures and examples of the godly, both specified in the word, and other ancient histories, Acts viii. 4, and xviii. 24, 25. 1 Pet. iv. 10. Rom. xii. 6. Fox's Acts and Monuments.

271. Wherefore, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed gospel that God hath shewn me in the holy word of truth; which when the country understood, they came in to hear the word by hundreds, and that from all parts, though upon divers and sundry accounts.

272. And I thank God, he gave unto me some measure of bowels and pity for their souls, which also did put me forward to labour with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold on, and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long, before some began to be touched, and greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

273. But I first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched, would love me, and have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it, and affirm it before the saints of God: they would also bless God for me, (unworthy wretch that I am!) and count me God's instrument that shewed to them the way of salvation.

274. Wherefore seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart, with much sweet refreshment. *The blessing of them that were ready to perish, is come upon me; yea I caused the widow's heart to sing for joy,* Job xxix. 13.

275. At this therefore I rejoiced; yea the tears of those whom God did awaken by my preaching, would be both solace and encouragement to me. I thought on those sayings: *Who is he that maketh me glad, but the same that is made sorry by me?* 2 Cor. ii. And again, *Though I be not an apostle to others, yet doubtless, I am unto you; for the seal of my apostleship are ye in the Lord,* 1 Cor. vi. 2. These things, therefore, were as another argument unto me, that God had called me to, and stood by me in this work.

276. In my preaching of the word, I took special notice of this one thing, namely, That the Lord did lead me to begin where his word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great feeling; for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience; I preached what I felt, what I smartingly did feel; even that under which my poor soul did groan and tremble to astonishment.

277. Indeed, I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience, that I persuaded them to be aware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone

full of guilt and terror, even to the pulpit-door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work; and then immediately, even before I could get down the pulpit-ſtairs, I have been as bad as I was before; yet God carried me on, but ſurely with a ſtrong hand, for neither guilt nor hell could take me off my work.

278. Thus I went on for the ſpace of two years, crying out againſt men's ſins, and their fearful ſtate becauſe of them. After which the Lord came in upon my ſoul, with ſome ſure peace and comfort through Chriſt; for he did give me many ſweet diſcoveries of his bleſſed grace through him: wherefore now I altered my preaching, (for ſtill I preached what I ſaw and felt) now therefore I did much labour to hold with Jeſus Chriſt in all his offices, relations and benefits unto the world, and did ſtrive alſo to diſcover, to condemn, and remove thoſe falſe ſupports and props on which the world doth both lean, and by them fall and periſh. On theſe things alſo I ſtaid as long as on the other.

279. After this, God led me into ſomething of the myſtery of the union of Chriſt; wherefore that I diſcovered and ſhewed to them alſo. And when I had travelled through theſe points of the word of God, about the ſpace of five years or more, I was caught in my preſent practice, and caſt into priſon, where I have lain above as long again, to confirm the truth by way of ſuffering, as I was before in teſtifying of it according to the ſcriptures, in a way of preaching.

280. When I have been preaching, I thank God, my heart hath often all the time of this and the other exerciſe, with great earneſtneſs cried to God that he would make the work effectual to the ſalvation of the ſoul; ſtill being grieved leſt the enemy ſhould take the word away from the conſcience, and ſo it ſhould become unfruitful: wherefore I ſhall labour to ſpeak the word, as that thereby, if it were poſſible, the ſin and perſon guilty might be particularized by it.

281. And when I have done the exerciſe, it hath gone to my heart, to think the word ſhould now fall as rain on ſtony places; ſtill wiſhing from my heart, Oh! that they who have heard me ſpeak this day, did but ſee as I do, what ſin, death, hell, and the curſe of God is; and alſo what the grace, and love, and mercy of God is, through

Christ, to men in such a case as they are, who are yet estranged from him. And indeed, I did often say in my heart before the Lord, That if I be hanged up presently before their eyes, it would be a mean to awaken them, and confirm them in the truth; and I gladly should be contented.

282. For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ, without works, as if an angel of God had stood at my back to encourage me: Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten upon the consciences of others; that I could not be contented with saying, I believe, and am sure. Methought I was more than sure (if it be lawful thus to express myself) that those things which then I asserted, were true.

283. When I first went to preach the word abroad, the doctors and priests of the country did open wide against me: but I was persuaded of this, Not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ: for, thought I, *that shall answer for me in time to come, when they shall be for my hire before their face*, Gen. xxx. 33.

284. I never cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus: But I say, as to other things, I would let them alone, because I saw they engendered strife; and because that they neither in doing, nor in leaving undone, did commend us to God to be his: besides I saw my work before me did run into another channel, even to carry an awakening word; to that therefore I did stick and adhere.

285. I never endeavoured to, nor durst make use of other men's lines, Rom. xv. 18. though I condemn not all that do; for I verily thought, and found by experience, that what was taught me by the word and Spirit of Christ could be spoken, maintained, and stood to, by the soundest and best established conscience; and though I will not speak all that

I know in this matter, yet my experience hath more intereſt in that text of ſcripture, Gal. i. 11, 12, than many amongſt men are aware.

286. If any of thoſe who were awakened by my miniſtry, did after that fall back, (as ſometimes too many did) I can truly ſay, their loſs hath been more to me, than if my own children, begotten of my body, had been going to their grave. I think verily, I may ſpeak it without any offence to the Lord, nothing has gone ſo near me as that; unleſs it was the fear of the loſs of the ſalvation of my own ſoul. I have counted as if I had goodly buildings and lordſhips in thoſe places where my children were born: my heart hath been ſo wrapped up in the glory of this excellent work, that I counted myſelf more bleſſed and honoured of God by this, than if he had made me emperor of the Chriſtian world, or the Lord of all the glory of the earth without it? Oh, theſe words! *He that converteth a ſinner from the error of his way, doth ſave a ſoul from death*, James v. 20. *The fruit of the righteous is a tree of life; and he that winneth ſouls is wiſe*, Prov. xi. 30. *They that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars forever and ever*, Dan. xii. 3. *For what is our hope, our joy, our crown of rejoicing? Are not ye even in the preſence of our Lord Jeſus Chriſt at his coming? For ye are our glory and joy*, 1 Theſ. ii. 19, 20. Theſe, I ſay, with many others of a like nature, have been great refreſhments to me.

287. I have obſerved, that where I have had a work to do for God, I have had firſt, as it were, the going of God upon my ſpirit, to deſire I might preach there: I have alſo obſerved, that ſuch and ſuch ſouls in particular, have been ſtrongly ſet upon my heart, and I ſtirred up to wiſh for their ſalvation; and that theſe very ſouls have, after this, been given as the fruits of my miniſtry. I have obſerved, that a word caſt in by the bye, hath done more execution in a ſermon, than all that was ſpoken beſides: ſometimes alſo, when I have thought I did no good, then I did the moſt of all; and at other times, when I thought I could catch them, I have fiſhed for nothing.

288. I have alſo obſerved, that where there has been a work to do upon ſinners, there the devil hath begun to roar in their hearts, and by the mouths of his ſervants; yea, of-

tentimes, when the wicked world hath raged moſt, there hath been ſouls awakened by the word: I could inſtance particulars, but I forbear.

289. My great deſire in my fulfilling my miniſtry, was to get into the darkeſt places of the country, even amongſt thoſe people that were fartheſt from profeſſion: yet not becauſe I could not endure the light, (for I feared not to ſhew my Goſpel to any) but becauſe my ſpirit did lean moſt after awakening and converting work, and the word that I carried did lean itſelf moſt that way alſo: *Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation,* Rom. xv. 20.

290. In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be ſatisfied unleſs ſome fruits did appear in my work: if I were fruitleſs, it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, *Lo! children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, ſo are children of the youth. Happy is the man that hath his quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with the enemies at the gate,* Pſal. cxxvii. 3, 4, 5.

291. It pleaſed me nothing to ſee people drink in opinions, if they ſeemed ignorant of Jeſus Chriſt, and the worth of their own ſalvation, ſound conviction for ſin, eſpecially unbelief, and an heart ſet on fire to be ſaved by Chriſt, with ſtrong breathings after a truly ſanctified ſoul: it was that which delighted me; thoſe were the ſouls I counted bleſſed.

292. But in this work, as in all other, I had my temptations attending me, and that of divers kinds; as ſometimes I ſhould be aſſaulted with great diſcouragement therein, fearing that I ſhould not be able to ſpeak a word at all to edification; nay, that I ſhould not be able to ſpeak ſenſe to the people; at which times I ſhould have ſuch a ſtrange faintneſs and weakneſs ſeize upon my body, that my legs have hardly been able carry me to the place of exerciſe.

293. Sometimes again, when I have been preaching, I have been violently aſſaulted with thoughts of blaſphemy, and ſtrongly tempted to ſpeak the words with my mouth before the congregation. I have alſo at ſome times, even when I have begun to ſpeak the word, with much clearneſs, evidence, and liberty of ſpeech, yet been, before the ending

of that opportunity, so blinded, and so estranged from the things I have been speaking, and have been also so straitened in my speech, as to utterance before the people, that I have been as if I had not known or remembered what I have been about, or as if my faculties were absent all the time of my exercise.

294. Again, when at sometimes I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, "What! will you preach this! This condemns yourself; of this your own soul is guilty; wherefore preach not of this at all; or if you do, yet so mince it, as to make way for your own escape; lest, instead of awakening others, you lay that guilt upon your own soul, that you will never get from under."

295. But, I thank the Lord, I have been kept from consenting to these so horrid suggestions, and have rather, as Samson, bowed myself with all my might, to condemn sin and transgression, wherever I found it; yea, though therein also I did bring guilt upon my own conscience: *Let me die*, thought I, *with the* Philistines, Judges xvi. 29, 30, rather than deal corruptly with the blessed word of God. "Thou that teachest another, teachest thou not thyself?" It is far better then to judge thyself, even by preaching plainly unto others, than that thou, to save thyself, imprison the truth in unrighteousness. Blessed be God for his help also in this.

296. I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart; and though I dare not say, I have not been affected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that for the most part I have had small desire to give way to such a thing; for it hath been my every day's portion to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head under all my gifts and attainments: I have felt this thorn in the flesh (2 Cor. xii. 8, 9.) the very mercy of God to me.

297. I have also had, together with this, some notable place or other of the word presented before me, which word hath contained in it some sharp and piercing sentence concerning the perishing of the soul, notwithstanding gifts and parts: as for instance, that hath been of great use to me;

Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, and a tinkling cymbal, 1 Cor. xiii. 1, 2.

298. A tinkling cymbal is an instrument of music, with which a skilful player can make such melodious and heart-inflaming music, that all who hear him play, can scarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the music from it, but because of the art of him that plays therewith; so then the instrument at last may come to nought and perish, though in times past such music hath been made upon it.

299. Just thus I saw it was, and will be, with them that have gifts, but want saving grace; they are in the hand of Christ, as the cymbal in the hand of David; and as David could with the cymbal make that mirth in the service of God, as to elevate the hearts of the worshippers, so Christ can use these gifted men, as with them to affect the souls of his people in his church; yet when he hath done all, hang them by, as lifeless, though sounding cymbals.

300. This consideration, therefore, together with some others, were for the most part, as a maul on the head of pride, and desire of vain glory. What, thought I, shall I be proud because I am a sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life, more of God in it than these: besides, I knew that love would never die, but these must cease and vanish; so I concluded, a little grace, a little love, and a little of the true fear of God, is better than all the gifts; yea, and I am fully convinced of it, that it is possible for souls that can scarce give a man an answer, but with confusion as to method; I say, it is as possible for them to have a thousand times more grace, and so to be more in the love and favour of the Lord, than some who by the virtue of the gift of knowledge, can deliver themselves like angels.

301. Thus therefore I came to perceive, that though gifts in themselves were good, to the thing for which they are designed, to wit, the edification of others, yet empty, and without power to save the soul of him that hath them, if they be alone; neither are they, as so, any sign of a man's state to be happy, being only a dispensation of God to some, of whose improvement or non-improvement they must, when a little time has passed, give an account to him that is ready to judge the quick and the dead.

302. This ſhewed me too, that gifts being alone, were dangerous, not in themſelves, but becauſe of thoſe evils that attend them that have them; to wit, pride, deſire of vain glory, ſelf-conceit, &c. all which are eaſily blown up at the applauſe and commendation of every unadviſed Chriſtian, to the endangering of a poor creature to fall into the condemnation of the devil.

303. I ſaw therefore that he that hath gifts, had need to be let into a ſight of the nature of them, to wit, that they come ſhort of making of him to be in a truly ſaved condition, leſt he reſt in them, and ſo fall ſhort of the grace of God.

304. He hath cauſe alſo to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's; and that by them he is made a ſervant to the church; and he muſt give at laſt an account of his ſtewardſhip unto the Lord Jeſus; and to give a good account, will be a bleſſed thing.

305. Let all men therefore prize a little with the fear of the Lord, (gifts indeeed are deſirable) but yet great grace and ſmall gifts are better than great gifts and no grace. It does not ſay, the Lord gives gifts and glory, but the Lord gives grace and glory; and bleſſed is ſuch an one, to whom the Lord gives grace, true grace, for that is a certain forerunner of glory.

306. But when Satan perceived that his thus tempting and aſſaulting of me, would not anſwer his deſign; to wit, to overthrow the miniſtry, and make it ineffectual, as to the ends thereof; then he tried another way, which was, to ſtir up the minds of the ignorant and malicious to load me with ſlanders and reproaches. Now therefore I may ſay, That what the devil could deviſe, and his inſtruments invent, was whirled up and down the country againſt me, thinking, as I ſaid, that by that means they ſhould make my miniſtry to be abandoned.

307. It began therefore to be rumoured up and down among the people, that I was a wizard, a jeſuit, a highwayman, and the like.

308. To all which, I ſhall only ſay, God knows that I am innocent. But as for mine accuſers, let them provide themſelves to meet me before the tribunal of the Son of God, there to anſwer for all theſe things (with the reſt of their iniquities) unleſs God ſhall give them repentance for them, for which I pray with all my heart.

309. But that which was reported with the boldeſt confidence, was, That I had my *miſſes*, my *whores*, my *baſtards*; yea, *two wives at once*, and the like. Now theſe ſlanders (with the others) I glory in, becauſe but ſlanders, fooliſh, or knaviſh lies, and falſehoods caſt upon me by the devil and his ſeed; and ſhould I not be dealt with thus wickedly by the world, I ſhould want one ſign of a ſaint, and a child of God. *Bleſſed are you* (ſaid the Lord Jeſus) *when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſely for my ſake; rejoice and be exceeding glad, for great is your reward in heaven; for ſo perſecuted they the prophets which were before you*, Matt. v. 11.

310. Theſe things therefore, upon mine own account, trouble me not; no, though they were twenty times more than they are. I have a good conſcience; and whereas they ſpeak evil of me as an evil-doer, they ſhall be aſhamed that falſely accuſe my good converſation in Chriſt.

311. So then, what ſhall I ſay to thoſe who have thus beſpattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. Were it not for that theſe things make them ripe for damnation, that are the authors and abettors, I would ſay unto them, *Report it*, becauſe it will increaſe my glory.

312. Therefore I bind theſe lies and ſlanders to me as an ornament: it belongs to my Chriſtian profeſſion to be vilified, ſlandered, reproached and reviled; and ſince all this is nothing elſe, as my God and my conſcience do bear me witneſs, I rejoice in reproaches for Chriſt's ſake.

313. I alſo call all thoſe fools and knaves that have thus made it any thing of their buſineſs to affirm any of theſe things aforenamed of me; namely, That I have been naught with other women, or the like. When they have uſed the utmoſt of their endeavours, and made the fulleſt inquiry that they can, to prove againſt me truly, that there is any woman in heaven, earth, or hell, that can ſay, I have at any time, in any place, by day or night, ſo much as attempted to be naught with them; and ſpeak I thus, to beg mine enemies into a good eſteem of me? No, not I. I will in this beg belief of no man: believe or diſbelieve me in this, it is all the ſame to me.

314. My foes have miſſed their mark in this their ſhooting at me. I am not the man. I wiſh that they them-

ſelves be guiltleſs. If all the fornicators and adulterers in England were hanged up by the neck till they be dead, *John Bunyan*, the object of their envy, would be ſtill alive and well. I know not whether there be ſuch a thing as a woman breathing under the copes of heaven, but by their apparel, their children, or by common fame, except my wife.

315. And in this I admire the wiſdom of God, that he made me ſhy of women from my firſt converſion until now. Thoſe know, and can bear me witneſs, with whom I have been moſt intimately concerned, that it is a rare thing to ſee me carry it pleaſantly towards a woman; the common ſalutation of women I abhor, 'tis odious to me in whomſoever I ſee it. Their company alone, I cannot away with; I ſeldom ſo much as touch a woman's hand, for I think theſe things are not ſo becoming me. When I have ſeen good men ſalute thoſe women that they have viſited, or that have viſited them, I have at times made my objection againſt it; and when they have anſwered that it was but a piece of civility, I have told them, it is not a comely ſight: ſome indeed have urged the holy kiſs; but then I have aſked why they made baulks, why then did they ſalute the moſt handſome, and let the ill-favoured go? thus, how laudable ſoever ſuch things have been in the eyes of others, they have been unſeemly in my ſight.

316. And now for a winding up in this matter, I call not only men, but angels, to prove me guilty of having carnally to do with any woman, ſave my wife; nor am I afraid to do it a ſecond time, knowing that I cannot offend the Lord in ſuch a caſe, to call God for a record upon my ſoul, that in theſe things I am innocent. Not that I have been thus kept, becauſe of any goodneſs in me, more than any other; but God has been merciful to me, and has kept me, to whom I pray that he will keep me ſtill, not only from this but every evil way and work, and preſerve me to his heavenly kingdom. Amen.

317. Now as Satan laboured by reproaches and ſlanders, to make me vile among my countrymen, that if poſſible, my preaching might be made of none effect, ſo there was added thereto, a long and tedious impriſonment, that hereby I might be frightened from my ſervice for Chriſt, and the world terrified, and made afraid to hear me preach; of which I ſhall in the next place give you a brief account.

A brief Account of the Author's Imprisonment.

318. HAVING made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country, among whom, had they let me alone, I should have preached that day, but they took me away from amongst them, and had me before a justice; who, after I had offered security for my appearance the next sessions, yet committed me, because my sureties would not consent to be bound that I should preach no more to the people.

319. At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the church of England; and after some conference there with the justices, they taking my plain dealing with them for a confession (as they termed it) of the indictment, did sentence me to a perpetual banishment, because I refused to conform. So being again delivered up to the gaoler's hands, I was led home to prison, and there have lain now a complete twelve years, waiting to see what God would suffer these men to do with me.

320. In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, Satan and my own corruption; by all which (glory be to Jesus Christ) I have also received among many things much conviction, instruction, and understanding, of which at large I shall not here discourse; only give you a hint or two, a word that may stir up the godly to bless God, and to pray for me; and also to take encouragement, should the case be their own, not to fear what man can do unto them.

321. I never had in all my life, so great an inlet into the word of God as now. Those scriptures that I saw nothing in before, were made in this place and state to shine upon me! Jesus Christ also was never more real and apparent than now: here I have seen and felt him indeed; Oh! that word, *We have not preached unto you cunningly devised fables*, 2 Pet. i. 16. and that, *God raised Christ from the dead, and gave him glory, that our faith and hope might be in God*, 1 Pet. i. 2. were blessed words unto me in this imprisoned condition.

322. These three or four scriptures also have been great refreshments in this condition to me; John xiv. 1—4. John

xvi. 33. Col. iii. 3, 4. Heb. xii. 22, 23, 24; so that sometimes when I have been in the savour of them, I have been able to laugh at destruction, *and to fear neither the horse nor his rider.* I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world: Oh! the *mount Sion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all, and the spirits of just men made perfect*; and Jesus, have been sweet to me in this place; I have seen *that* here, which I am persuaded I shall never, while in this world, be able to express: I have seen a truth in this scripture, *whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory,* 1 Pet. i. 8.

323. I never knew what it was for God to stand by me at all turns, and at every offer of Satan to afflict me, &c. as I have found him since I came in hither: for look how fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one scripture or another strengthen me against all; insomuch that I have often said, *Were it lawful, I could pray for greater trouble, for the greater comfort's sake,* Eccles. vii. 14. 2 Cor. i. 5.

324. Before I came to prison, I saw what was coming, and had especially two considerations warm upon my heart: the first was, How to be able to encounter death, should that here be my portion. For the first of these, that scripture, Col. i. 11, was great consolation to me, namely, to pray to God *to be strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.* I could seldom go to prayer before I was imprisoned, for more than a year together, but this sentence or sweet petition would, as it were, thrust itself into my mind, and persuade me, That if ever I would go through long-suffering, I must have patience, especially if I would endure it joyfully.

325. As to the second consideration, that saying 2 Cor. i. 9, was of great use to me, *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead.* By this scripture I was made to see, That if ever I would suffer rightly, I must first pass a sen-

tence of death upon every thing that can properly be called a thing of this life, even to reckon myſelf, my wife, my children, my health, my enjoyments and all, as dead to me, and myſelf as dead to them.

326. The ſecond was to live upon God that is inviſible, as Paul ſaid in another place; the way not to faint, is, *to look not on the things that are ſeen, but the things that are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal.* And thus I reaſoned with myſelf, If I provide only for a priſon, then the whip comes at unawares, and ſo doth alſo the pillory. Again, If I only provide for theſe, then I am not fit for baniſhment: Further, If I conclude that baniſhment is the worſt, then if death comes, I am ſurpriſed: ſo that I ſee, the beſt way to go through ſufferings, is to truſt in God, through Chriſt, as touching the world to come; and as touching this world, *to count the grave my houſe, to make my bed in darkneſs, to ſay to corruption, thou art my father, and to the worm, thou art my mother and ſiſter:* that is, to familiarize theſe things to me.

327. But notwithſtanding theſe helps, I found myſelf a man encompaſſed with infirmities; the parting with my wife and poor children, hath often been to me in this place as the pulling the fleſh from the bones, and that not only becauſe I am ſomewhat too fond of theſe great mercies, but alſo becauſe I ſhould have often brought to my mind the many hardſhips, miſeries and wants that my poor family was like to meet with, ſhould I be taken from them, eſpecially my poor blind child, who lay nearer my heart than all beſide: Oh! the thoughts of the hardſhips which my poor blind one might undergo, would ſeem to break my heart in pieces.

328. Poor child! thought I, what ſorrow art thou like to have for thy portion in this world! thou muſt be beaten, muſt beg, ſuffer hunger, cold, nakedneſs, and a thouſand calamities, though I cannot now endure the wind ſhould blow upon thee. But yet, recalling myſelf, thought I, I muſt venture you all with God, though it goeth to the quick to leave you: Oh! I ſaw in this condition I was as a man who was pulling down his houſe upon the heads of his wife and children; yet, thought I, I muſt do it, I muſt do it: and now I thought on thoſe *two milch kine that were to carry the ark of God into another country, and to leave their calves behind them,* 1 Sam. vi. 10.

329. But that which helped me in this temptation, was divers conſiderations, of which, three in ſpecial here I will name: The firſt was the conſideration of thoſe two ſcriptures, *Leave thy fatherleſs children, I will preſerve them alive; and let thy widows truſt in me:* and again, *The Lord ſaid, Verily it ſhall go well with thy remnant; verily I will cauſe the enemy to entreat them well in the time of evil,* &c. Jer. xlix. 11. chap. xv. 11.

330. I had alſo this conſideration, That if I ſhould venture all for God, I engaged God to take care of my concernments; but if I forſook him in his ways, for fear of any trouble that ſhould come to me or mine, then I ſhould not only falſify my profeſſion, but ſhould count alſo that my concernments were not ſo ſure, if left at God's feet, whilſt I ſtood to and for his name, as they would be if they were under my own care, though with the denial of the way of God. This was a ſmarting conſideration, and as ſpurs unto my ſlaw. That ſcripture alſo greatly helped it to faſten the more on me, where Chriſt prays againſt Judas, that God would diſappoint him in his ſelfiſh thoughts, which moved him to ſell his maſter. Pray read it ſoberly, Pſal. cix. 6, 7, 8, &c.

331. I had alſo another conſideration, and that was the dread of the torments of hell, which I was ſure they muſt partake of, that for fear of the croſs do ſhrink from their profeſſion of Chriſt, his words and laws before the ſons of men: I thought alſo of the glory he had prepared for thoſe that in faith, and love, and patience, ſtood to his ways before them. Theſe things, I ſay, have helped me, when the thoughts of the miſery that both myſelf and mine might, for the ſake of my profeſſion, be expoſed to, hath lain pinching on my mind.

332. When I have indeed conceited that I might be baniſhed for my profeſſion, then I have thought of that ſcripture, *They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandered about in ſheep-ſkins, and goat-ſkins, being deſtitute, afflicted, tormented, of whom the world was not worthy,* for all they thought they were too bad to dwell amongſt them. I have alſo thought of that ſaying, *The Holy Ghoſt witneſſeth in every city, that bonds and afflictions abide me.* I have ſometimes reaſoned about the ſore and ſad eſtate of a baniſhed and exiled condition, how the ancient ſaints were expoſed

to hunger, to cold, to perils, to nakedneſs, to enemies, and a thouſand calamities; and at laſt, it may be, to die in a ditch, like a poor and deſolate ſheep; and have ſaid to myſelf, perhaps this may be my condition. But I thank God, hitherto I have not been moved by theſe moſt delicate reaſonings, but have rather by them more approved my heart to God.

333. I will tell you a pretty buſineſs: I was once above all the reſt, in a very ſad and low condition for many weeks; at which time alſo, I being but a young priſoner, and not acquainted with the laws, had this laid much upon my ſpirit, That my impriſonment might end at the gallows for aught that I could tell. Now therefore Satan laid hard at me, to beat me out of heart, by ſuggeſting thus unto me—But how if, when you come to die, you ſhould be in this condition; that is, as not to ſavour the things of God, nor to have any evidence upon your ſoul for a better ſtate hereafter? (for indeed at this time all the things of God were hid from my ſoul.)

334. Wherefore, when I at firſt began to think of this, it was a great trouble to me; for I thought with myſelf, That in the condition I now was in, I was not fit to die, neither indeed did I think I could, if I ſhould be called to it: beſides, I thought with myſelf, if I ſhould make a ſcrambling ſhift to climb up the ladder, yet I ſhould either with quaking, or other ſymptoms of fainting, give occaſion to the enemy to reproach the way of God and his people for their timorouſneſs. This therefore lay with great trouble upon me; for methought I was aſhamed to die with a pale face, and tottering knees, in ſuch a caſe as this.

335. Wherefore I prayed to God that he would comfort me, and give me ſtrength to do and ſuffer what he ſhould call me to; yet no comfort appeared, but all continued hid. I was alſo at this time ſo really poſſeſſed with the thought of death, that oft I was as if on the ladder with a rope about my neck; only this was ſome encouragement to me, I thought I might now have an opportunity to ſpeak my laſt words unto a multitude, which I ſuppoſed would come to ſee me die; and thought I, if it muſt be ſo, if God will but convert one ſoul by my laſt words, I ſhall not count my life thrown away, nor loſt.

336. But yet all the things of God were kept out of my ſight, and ſtill the tempter followed me with, But whither

must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified? Thus was I tossed for many weeks, and knew not what to do; at last this consideration fell with weight upon me, That it was for the word and way of God that I was in this condition; wherefore I was engaged not to flinch a hair's breadth from it.

337. I thought also, that God might choose whether he would give me comfort now, or at the hour of death; but I might not therefore choose whether I would hold my profession or no: I was bound, but he was free; yea, it was my duty to stand to his word, whether he would ever look upon me, or save me at the last: wherefore, thought I, save the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no; if God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim, come heaven, come hell, Lord Jesus, if thou wilt catch me, do; if not, I will venture for thy name.

338. I was no sooner fixed with this resolution, but this word dropped upon me, Doth Job serve God for nought? As if the accuser had said, Lord, Job is no upright man; he serves thee for bye-respects: *Hast thou not made an hedge about him, &c. But put forth now thine hand, and touch all that he hath, and he will curse thee to thy face.* How now! thought I, is this the sign of an upright soul, to desire to serve God, when all is taken from him? Is he a godly man that will serve God for nothing, rather than give out? Blessed be God; then I hope I have an upright heart, for I am resolved (God giving me strength) never to deny my profession, though I had nothing at all for my pains: and as I was thus considering, that scripture was set before me, Psalm xliv. 12, &c.

339. Now was my heart full of comfort, for I hope it was sincere: I would not have been without this trial for much: I am comforted every time I think of it, and I hope I shall bless God forever for the teaching I have had by it. Many more of the dealings of God towards me I might relate, *But these out of the spoils, men in battle have I dedicated to maintain the house of God,* 1 Chron. xxvi. 27.

The Concluſion.

340. OF all the temptations that ever I met with in my life, to queſtion the being of God, and truth of his Goſpel is the worſt, and the worſt to be borne: when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. Oh! I have often thought of that word, *Have your loins girt about you with truth;* and of that, *When the foundations are deſtroyed, what can the righteous do?*

341. Sometimes, when after ſin committed, I have looked for ſore chaſtiſement from the hand of God, the very next that I have had from him hath been the diſcovery of his grace. Sometimes, when I have been comforted, I have called myſelf a fool for my ſo ſinking under trouble. And then again, when I have been caſt down, I thought I was not wiſe, to give ſuch way to comfort; with ſuch ſtrength and weight have both theſe come upon me.

342. I have wondered much at this one thing, That though God doth viſit my ſoul with never ſo bleſſed a diſcovery of himſelf, yet I have found again, that ſuch hours have attended me afterwards, that I have been in my ſpirit ſo filled with darkneſs, that I could not ſo much as once conceive what that God and that comfort was, with which I have been refreſhed.

343. I have ſometimes ſeen more in a line of the Bible, than I could well tell how to ſtand under; and yet at another time, the whole Bible hath been to me as a dry ſtick; or rather, my heart hath been ſo dead and dry unto it, that I could not perceive the leaſt portion of refreſhment, though I have looked it all over.

344. Of all fears, they are beſt that are made by the blood of Chriſt; and of all joy, that is the ſweeteſt that is mixed with mourning over Chriſt: Oh! it is a goodly thing to be on our knees, with Chriſt in our arms, before God: I hope I know ſomething of theſe things.

345. I find to this day ſeven abominations in my heart. 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Chriſt manifeſteth. 3. A leaning to the works of the law. 4. Wanderings and coldneſs in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur becauſe I have no more, and yet ready to abuſe what

I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. *When I would do good, evil is present with me.*

346. These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent righteousness. 4. They shew me the necessity of flying to Jesus. 5. They press me to pray unto God. 6. They shew me the need I have to watch and be sober. 7. And provoke me to pray unto God, through Christ, to help me, and carry me through this world.

A Continuation of Mr. Bunyan's Life; beginning where he left off, and concluding with the Time and Manner of his Death and Burial: Together with his true Character, &c.

Reader,

THE painful and industrious Author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth; and since there yet remains somewhat worthy of notice and regard, which occurred in the last scene of his life, the which, for want of time, or from fear that some over censorious people should impute to him an earnest coveting of praise from men, he has not left behind him in writing. Wherefore, as a true friend, and long acquaintance of Mr. Bunyan's, that his good end may be known, as well as his evil beginning, I have taken upon me from my knowledge, and the best account given by other of his friends, to piece this to the thread too soon broke off, and so lengthen it out, to his entering upon eternity.

He has told you at large, of his birth and education; the evil habits and corruptions of his youth; the temptations he struggled and conflicted so frequently with; the mercies, comforts, and d liverances he found; how he came to take upon him the preaching of the Gospel; the slanders, reproaches and imprisonments that attended him, and the progress he notwithstanding made (by the assistance of God's grace) no doubt to the saving of many souls Therefore take these things, as he himself hath methodically laid them down in the words of verity; and so I pass on to what remains.

After his being freed from his twelve years' imprisonment and upwards, for nonconformity, wherein he had time to furnish the world with sundry good books, &c. and by his patience, to move Dr. Barlow, the then bishop of Lincoln, and other churchmen, to pity his hard and unreasonable sufferings, so far as to stand very much his friends, in procuring his enlargement, or there perhaps he had died, by the noisomeness and ill usage of the place. Being now, I say, again at liberty, and having through mercy shaken off his bodily fetters, for those upon his soul were broken before by the abounding grace that filled his heart, he went to visit those that had been a comfort to him in his tribulation, with a Christian-like acknowle lgment of their kindness

and enlargement of charity; giving encouragement by his example, if it happened to be their hard haps to fall into affliction or trouble, then to ſuffer patiently for the ſake of a good conſcience, and for the love of God in Jeſus Chriſt towards their ſouls; and by many cordial perſuaſions, ſupported ſome whoſe ſpirits began to ſink low, through the fear of danger that threatened their worldly concernment; ſo that the people found a wonderful conſolation in his diſcourſe and admonitions.

As often as opportunity would admit, he gathered them together (though the law was then in force againſt meetings) in convenient places, and fed them with the ſincere milk of the word, that they might grow up in grace thereby. To ſuch as were any where taken and impriſoned upon theſe accounts, he made it another part of his buſineſs to extend his charity, and gather relief for ſuch of them as wanted.

He took great care to viſit the ſick, and ſtrengthen them againſt the ſuggeſtions of the tempter, which at ſome times are very prevalent; ſo that they had cauſe forever to bleſs God, who hath put it into his heart, at ſuch a time to reſcue them from the power of the roaring lion, who ſought to devour them; nor did he ſpare any pains or labour in travel, though to the remoteſt countries, where he knew or imagined any people might ſtand in need of his aſſiſtance; inſomuch that ſome, by theſe viſitations that he had made, (which were two or three every year,) though in jeering manner no doubt, gave him the epithet of Biſhop Bunyan, whilſt others envied him for his ſo earneſtly labouring in Chriſt's vineyard; yet the ſeed of the word he all this while ſowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in diſciples to the church of Chriſt.

Another part of his time he ſpent in reconciling differences, by which he hindered many miſchiefs, and ſaved ſome families from ruin; and in ſuch fallings-out he was uneaſy, till he found means to labour a reconciliation, and become a peace-maker, on whom a bleſſing is promiſed in holy writ; and in doing this good office, he may be ſaid to ſum up his days, it being the laſt undertaking of his life, as will appear in the cloſe of this paper.

When in the late King James's reign, *liberty of conſcience* was unexpectedly given to Diſſenters of all perſuaſions, he

gathered his congregation at Bedford, where he moſtly lived, and had ſpent the greateſt part of his life; and there being no convenient place for the entertainment of ſo great a confluence of people as followed him, he conſulted with them for building a meeting-houſe, to which they made their voluntary contributions with all cheerfulneſs and alacrity; and the firſt time that he appeared there to edify, the place was ſo thronged, that many were conſtrained to keep without, though the houſe was very ſpacious; every one ſtriving to partake of his inſtructions, that were of his perſuaſion, and ſhew their good will towards him, by being preſent at the opening of the place. Here he lived in much peace and quiet of mind, contenting himſelf with that little God had beſtowed upon him, and ſequeſtering himſelf from all employments, to follow that of his miniſtry; for as God ſaid to Moſes, *He that made the lips and heart can give eloquence and wiſdom*, without extraordinary acquirements in an univerſity.

When he was at leiſure from writing and teaching he came up to London, and went among the congregations of the Nonconformiſts, to the great good-liking of the hearers; and even ſome to whom he had been miſrepreſented, on account of his education, were convinced of his knowledge in ſacred things, perceiving him to be a man of ſound judgment, delivering himſelf plainly and powerfully; inſomuch that many who came ſpectators for novelty, rather than to be edified and improved, went away well ſatisfied with what they heard, and wondered, as the Jews did at the Saviour, *Whence this man ſhould have theſe things.*

In imitation of his great Lord and Maſter, the ever bleſſed Jeſus, he went about doing good; ſo that even malice herſelf is defied to find any ſtain upon his reputation, with which he may be juſtly charged.

After he was ſenſibly convicted of the wicked ſtate of his life, and converted, he was baptized into the congregation, and admitted a member thereof, viz. in the year 1655, and became ſpeedily a very zealous profeſſor; but upon the return of King Charles to the crown in 1660, he was the 12th of November taken, as he was edifying ſome good people that were got together to hear the word, and confined in Bedford gaol for ſix years, till the Act of Indulgence to Diſſenters being allowed, he obtained his freedom, by the interceſſion of ſome in truſt and power, that took pity on

his sufferings: but within six years afterwards he was was again taken up (viz in the year 1666) and was then confined for six years more; when the gaoler took such pity of his rigorous sufferings, that he did as the Egyptian gaoler did to Joseph, put all the care and trust in his hand. When he was taken this last time, he was preaching on these words, viz. *Dost thou believe on the Son of God?* And this imprisonment continued six years; and when this was over, another imprisonment of half a year fell to his share. During these confinements, he wrote these following books, viz. Of prayer by the spirit: The Holy City's Resurrection: Grace Abounding: Pilgrim's Progress, the First Part.

In the last year of his twelve years imprisonment, the pastor of the congregation at Bedford died, and he was chosen to that cure of souls, on the 12th of December 1671. And in this charge, he often had disputes with scholars that came to oppose him, as supposing him an ignorant person; and though he argued plainly, without phrases and logical expressions, yet he nonplussed one who came to oppose him in his congregation, by demanding, Whether or no we had the true copies of the original scriptures; and another, when he was preaching, accused him of uncharitableness, for saying, "it was very hard for most to be saved;" saying, By that he went about to exclude most of his congregation; but he confuted him, and put him to silence with the parable of the stony ground, and other texts out of the 13th chapter of St. Matthew, in our Saviour's sermon out of a ship; all his methods being to keep close to the Scriptures, and what he found not warranted there, himself would not warrant nor determine.

But not to make any further mention of this kind, it is well known that he managed all his affairs with such exactness, as if he had made it his study, above all other things, not to give occasion of offence. He was never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did; and as it was in his conversation, so it is manifested in those books he has caused to be published to the world.

In his family he kept up a very strict discipline in prayer and exhortation; being in this like Joshua, viz. *Whatsoever others do, as for me and my house, we will serve the Lord:* and indeed a blessing waited on his labours and endeav-

ours, so that his wife *was like a pleasant vine upon the walls of his house, and his children like olive branches round his table:* And though by reason of the many losses he sustained by imprisonment and spoil, of his chargeable sickness, &c. his earthly treasure swelled not to excess, he always had sufficient to live decently and creditably, and with that he had the greatest of all treasures, which is content; for where content dwells, even a poor cottage is a kingly palace; and this happiness he had all his life long; not so much minding this world, as knowing he was here as a pilgrim and stranger, and had no tarrying city, but looked for one not made with hands. At length, being worn out with sufferings, age, and often teaching, the day of his dissolution drew near; and death, that unlocks the prison of the soul, to enlarge it for a more glorious mansion, put a stop to his acting his part on the stage of mortality; heaven, like earthly princes, when it threatens war, being always so kind as to call home its ambassadors before it be denounced. Even the last undertaking of his, was a labour of love and charity; for a young gentleman, a neighbour of Mr. Bunyan, happening to fall into the displeasure of his father, and being much troubled in mind on that account, as also for that he heard his father purposed to disinherit him; he pitched upon Mr. Bunyan as a fit man to make way for his submission, and prepare his father's mind to receive him; and he, willing to do any good office, readily undertook it. So riding to Reading, in Berkshire, he used such pressing arguments and reasons against anger and passion, as also for love and reconciliation, that the father was reconciled to his son.

But Mr. Bunyan, returning to London, being overtaken with excessive rains, and coming to his lodgings extremely wet, fell sick of a violent fever; which he bore with much constancy and patience, and expressed himself as if he desired nothing more than to be dissolved, and be with Christ, in that case esteeming death as gain, and life only as a tedious delaying of felicity expected; and finding his vital strength decay, having settled his mind and affairs, as well as the shortness of time, and the violence of his disease would permit, with a constant and Christian patience, he resigned his soul into the hands of his most merciful Redeemer, following his Pilgrim from the *City of Destruction*

to the New Jerusalem; his better part having been all along there, in holy contemplation, pantings and breathings after the hidden manna and water of life. He died at the house of one Mr. Struddock, a grocer, at the Star on Snow-hill, in the parish of St. Sepulchre's, London, on the 12th of August 1688, and in the sixtieth year of his age, after ten days sickness; and was buried in the New Burying-Place, near the Artillery Ground; where he sleeps till the morning of the resurrection, in hopes of a glorious rising to an incorruptible immortality of joy and happiness, where no more trouble and sorrow shall afflict him, but all tears shall be wiped away; when the just shall be incorporated as members of Christ their head, and reign with him as kings and priests forever.

A Brief Character of Mr. JOHN BUNYAN.

HE appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just in all that lay in his power to his word; not seeming to revenge injuries; loving to reconcile differences, and make friendship with all; he had a sharp quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderately large; his forehead somewhat high, and his habit always plain and modest. And thus we have impartially described the internal and external parts of a person, whose death hath been much regretted; a person who had tried the smiles and frowns of time; not puffed up in prosperity, nor shaken in adversity; always holding the golden mean.

In him at once did three great worthies shine,
Historian, poet, and a choice *divine:*
Then let him rest in undisturbed dust,
Until the resurrection of the just.

POSTSCRIPT.

IN this his pilgrimage, God bleſſed him with four children, one of which, named *Mary*, was blind and died, ſome years before him; his other children were *Thomas*, *Joſeph*, and *Sarah*; his wife, *Elizabeth*, having lived to ſee him overcome his labour and ſorrow, and paſs from this life to receive the reward of his work, long ſurvived him not; for in 1692 ſhe died, to follow her faithful *Pilgrim* from *this world* to the *other*, whither he was gone before her; whilſt his works, which conſiſt of ſixty books, remain for the edifying of the reader, and praiſe of the author. Farewell.

FINIS.

THE

WATER OF LIFE:

OR, A

DISCOURSE

SHEWING

The Richnefs and Glory of the Grace and Spirit of the Gofpel, as fet forth in Scripture by this Term, *The Water of Life.*

By JOHN BUNYAN.

Rev. xxii. 1.

And he fhewed me a pure river of water of life, clear as cryftal, proceeding out of the throne of God, and of the Lamb.

THESE words are part of that defcription that one of the feven angels, which had the feven vials full of the feven laft plagues, gave unto John of the New Jerufalem, or of the ftate of that gofpel church that fhall be in the latter days.

In the text we have thefe things to confider:

I. The fubject matter of the text, the water of life.

II. The quantity of this water fhewed to him, 'he fhewed me a river of water of life.'

III. The head, or well-fpring from whence this river of water of life proceeds, 'the throne of God and of the Lamb.'

IV. The nature and quantity of this water, 'clear as cryftal.'

We will begin with the firft of thefe, to wit, the water of life. Thefe words are metaphorical, or words by which a thing moft excellent is prefented before our faces; and that is the Spirit of grace, the Spirit and grace of God.

Firft, the Spirit of grace is in other places compared to water: fecondly, it is alfo called the Spirit of life.

1. The Spirit of grace is compared to water. 'Whosoever,' saith the Lamb, "drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." What can here by water be intended, but the Spirit of grace, that this poor woman of Samaria wanted, although she was ignorant of the excellency thereof? which water also is here said to be such as will spring up in them that have it, as a well into everlasting life.

Again, in the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink.' But of what? why, of his river of living waters. But what are they? why, he answers, 'this he spake of the Spirit, which they that believe in him should receive.'

The prophets and servants of God in the Old Testament, did take this water of life for the Spirit of grace that should in the latter days be poured out into the church. Hence Isaiah calls water God's Spirit and blessing, and Zechariah, the Spirit of grace.

'I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thy offspring.' Zechariah saith, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall mourn,' &c.

2. It is also called the Spirit of life; 'living water, and water springing up to everlasting life.'

In Revelation it is said, And after three days and an half, 'the Spirit of life from God entered into them, and they stood upon their feet.'

By these terms is meant the Spirit of grace, or the Spirit and grace of the gospel. And the terms are such as are most apt to set forth the Spirit and grace of the gospel. By this term WATER, an opposition to sin is presented unto us. Sin is compared to water, to deadly waters, and man is said to drink it, as one that drinketh water. 'How much more abominable and filthy is man, which drinketh iniquity like water?' grace, and the Spirit of grace being compared to water, is to shew what an antidote grace is against sin; it is, as I may call it, counter poison to it. It

is the only thing by the virtue of which sin can be forgiven and overcome.

By this term WATER, you have an opposition also to the curse that is due to sin, presented unto you. The curse is compared to water, the remedy is compared to water. 'Let the curse come into the bowels of the damned,' saith the psalmist, 'like water.' The grace of God also is compared to water. The curse is burning, water is cooling; the curse doth burn with hell-fire, cooling is by the grace of the holy gospel; but they that over-stand the day of grace, shall not obtain to cool their tongues so much of this water as will hang on the tip of one's finger.

Water is of a spreading nature, and so is sin; wherefore sin may also be compared to water. It overspreads the whole man, and infects every member; it covereth all as doth water. Grace for this cause may be also compared to water.

Sin is of a fouling, defiling nature, and grace is of a washing cleansing natu e: therefore grace and the Spirit of grace is compared to water. 'I will,' says God, 'sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you.'

The element of water naturally descends to, and abides in low places; and the grace of God, and the Spirit of grace, is of that nature also: the hills and lofty mountains have not the rivers running over the tops of them; no, but they run among the vallies. And 'God resisteth the proud, but giveth grace to the humble,' to the lowly.

The grace of God is compared to water, for that is it which causeth fruitfulness.

As there is a special signification in this term *water*, so there is also in this term *life*. 'He shewed me the water of life.' As there is added to this word water, that of life, it is to shew what excellent virtue there is in this water. It is aqua vita, water of life, or water that hath a health and life in it. This term shews us,

First, That the world of graceless men are dead; dead in trespasses and sins.

Secondly, It also shews us that there is not any thing in the world, or in the doctrine of the world, the law, that can make them live. Life is only in this water; death is in all other things.

Thirdly, It is also called the water of life, to shew, that by the grace of God men may live, how dead soever their sins have made them. When God will say to a sinner, 'live;' though he be dead in his sins, he shall live. 'When thou wast in thy blood, I said unto thee, live;' 'the dead shall hear the voice of the Son of God, and they that hear shall live.'

When God speaks words of grace, and mixeth those words with the Spirit and grace of the gospel, then men shall live; for such words, so attended, and such words only, are spirit and life. 'The words that I speak unto you,' saith Christ, 'they are spirit, and they are life.'

Fourthly, This grace of God is here presented us under the terms of water of life, to shew that some are sick of that disease which nothing can cure but that. This is intimated by the invitation: 'Let him take the water of life freely.' And again, 'I will give to him that is athirst, of the fountain of the water of life freely.' This is spoken to them that are sick of the disease that only Christ as a physician with his water of life can cure.

We come now to discourse of the quantity that there is of this water of life. It is a river.

1. It is a deep river. Sin-sick sinner, thou that art sick of that disease that nothing can cure but a portion of this river of the water of life; here is a river for thee. Those that at first are coming to God by Christ for life are for nothing so inquisitive, as whether there is grace enough in him to save them. But for their comfort, here is abundance, abundance of grace: a river, a deep river of the water of life for them to drink.

2. As the river is deep, so it is wide and broad. It is broader than the sea: 'a river that cannot be passed over.' The waters proceed out of the throne of God and of the Lamb. Hence this grace is called the 'unsearchable riches of Christ.' Sinner, sin-sick sinner, what sayest thou to this? wouldest thou wade, wouldst thou swim? here thou mayest; it is deep, yet fordable at first entrance. And when thou thinkest that thou hast gone through it, yet turn again and try once more, and thou shalt find it deeper than hell, and a river that cannot be passed over. If thou canst swim, here thou mayest roll up and down, as the fishes do in the sea. Nor needest thou fear drowning in this river: it will bear thee up and carry thee over the highest hills, as Noah's waters did the ark.

3. As this river of water of life is deep and large, so it is a river that is full of waters. A river may be deep, and not full; it may be broad, and not deep; but here is a river deep, and broad, and full. Thou watereſt it; thou greatly enricheſt it with the river of God which is full of water; full of grace and truth. The waters of a full cup the wicked ſhall have; and a river full of the water of life, is provided for thoſe who indeed have a deſire thereto.

4. As this river is deep, broad, and full, ſo it ſtill aboundeth with water. The waters, ſays the prophet, were riſen. Hence the Holy Ghoſt ſaith, 'God cauſeth the waters to flow:' and again, 'It ſhall come to paſs in that day (the day of the goſpel) that the mountains ſhall drop with new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim.' When a river flows, it has more water than its banks can bound. Behold, he ſmote the rocks, that the waters guſhed out, and the ſtream overflowed.

This river of water of life, which is alſo ſignified by theſe waters, is a river that abounds, and that overflows its banks in an infinite and unſpeakable manner. Thus much for the river, to wit, what a river of water of life it is. It is a river deep, broad, full, and abounding with this water, with this ſpirit and grace of the goſpel.

I ſhall draw ſome inferences from this term, a river.

Firſt, A river is water that is common in the ſtreams, though otherwiſe in the head. This river proceeds out of the throne, and as to its riſe, is ſpecial; it is alſo called the water of life; and as it is ſuch, it is ſpecial; but as it is a river, it is common, and for common uſe, and for common good. Hence the grace of God is called, the common ſalvation, for that by the word there is no reſtraint, no denial to, or forbidding of any that will, from receiving thereof.

'And whoſoever will, let him take the water of life freely.' What can more fully declare the commonneſs of a thing? Yea, this river is called at the very head of it, an open fountain, 'a fountain open to the houſe of Judah, and inhabitants of Jeruſalem.' And by Judah and Jeruſalem is comprehended every ſoul that would drink of the water

of life, or living water. And hence it is, that this river is said to 'go down to the desert and to the sea,' where all kinds of fishes are. By sea is meant the world, and by fish the people, and thither shall run this river of water of life.

Secondly, Though a river, in the streams of it, is common, yet, as it passes through a country or province, will choose its own way. It will go about and reach hither and thither; and according to its courses, it will miss by its turnings, what places and people it lists; yet it is common as it lies open; it is common for all the beasts of the field. There is therefore a difference to be put betwixt the commonness of a thing and its presence. A thing may be common, yet far enough off. Epsom, Tunbridge waters, and the Bath may be common, but yet a great way off of some that have need thereof. The same may be said of this river; it is common in the streams, but it runs its own circuit, and keeps its own water courses. 'He sendeth the springs into the valleys which run among the hills.' Indeed he openeth his river in high places, but still it runs in the midst of the vallies to water the humble and the lowly. Wherefore they that thirst, and would drink, are bid to come down to the waters; 'Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, &c.' And again, 'If any man thirst, let him come unto me and drink.' The waters are common, but you must come to them where they are, or you will be nothing the better for them. 'Come ye to the waters.'

Thirdly, This water of life is called a river, to intimate to you, by what store it is supplied. All rivers have the sea for their original. This river of water of life is said to proceed out of the throne, as out of a place where it breaketh out, but the original is the sea, the ocean of grace, which is an infinite Deity. 'Thou wilt cast all our sins into the depth of the sea,' into the depth of the sea of thy grace. Rivers, when they are broken up, do with their gliding streams carry away a great deal of the filth which from all parts of the countries through which they run, is conveyed into them; and they carry it into the sea, where it is everlastingly swallowed up. And oh! the filth that is cast into this river of God! how many sinners are washed white therein; for by their continual gliding away, they carry that filth into the midst of the sea.

A river will take away the very ſtench of a dead dog; nor doth all the ſoil and filth that is caſt into the rivers, cauſe any to be afraid to make uſe thereof. But how much more virtue is there in this ſweet river of grace, that is deſigned, yea, opened, on purpoſe to waſh away ſin and uncleanneſs in, to carry away all our filth, and to remain as virtuous ſtill.

4. It is called a river, to ſhew that it yields a continual ſupply of freſh grace. Rivers yield continually freſh and new water. For though the channel or water-courſe in which the water runs is the ſame, yet the waters themſelves are always new. That water that but one minute ſince, ſtood in this place or that of the river, is now gone, and new and freſh is come in its place. And thus it is with the river of God, which is full of water; it yieldeth continually freſh ſupplies of grace to thoſe that have buſineſs in theſe waters. This is the reaſon that when ſin is pardoned, it ſeems as if it 'were carried away.' It is not ſo with ponds, pools, and ciſterns; they will become foul and ſtink, if they be not often emptied, and filled again with freſh water. We muſt then put a difference, between the grace that dwelleth in us, and this river of water of life. We are but as ponds, pools, and ciſterns that can hold but little, and ſhall dry up if we be not often emptied from veſſel to veſſel, and filled with freſh grace from this river. But the river is always ſweet, nor can all the filth that is waſhed out of the world, make it infectious.

5. The grace of God is called a river, to ſhew, 'that it is only ſuited to thoſe who are capable of living therein.' Water, though it is that which every creature deſireth, yet it is not an element in which every creature can live. Who is it that would not have the benefit of grace, of a throne of grace? even none but thoſe whoſe temper and conſtitution is ſuited to grace. Hence, as the grace of God is compared to a river, ſo thoſe that live by grace are compared to *fiſh*; as water is that element in which the fiſh liveth, ſo grace is that which is the life of the ſaint. 'And there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither; for they ſhall be healed, and every thing ſhall live whither the river cometh.' Art thou a fiſh, man, canſt thou live in the water? canſt thou live always in the water? Is grace thy proper element? The fiſh

dieth if it be taken out of the water, unless it be timely put in again: the saint dieth if he be not in this river. Take him from this river, and nothing can make him live; let him have water, water of life enough, and nothing can make him die.

I know that there are some things besides fish, that can make a shift to live in the water; but the water is not their only proper element. The frog can live in the water, but not in the water only. Give some men grace and the world, grace and sin; admit them to make use of their lusts for pleasure, and of grace to remove their guilt, and they will make a pretty good shift, as we say; they will finely scrabble on in a profession; but hold them to grace only, confine their *life* to grace, put them into the river, and let them have nothing but this, and they die; the word and way and nature of grace is to them as light bread, and their soul can do nothing but loath it; for they are not suited and tempered for that element. They are fish, not frogs, that can live in the river, as in their only proper element: wherefore the grace of God, and Spirit of grace is compared to a river, to shew that none but those can live thereby, whose souls and spirits are suited and fitted thereto.

6. The grace of God is called or compared to a river, to answer those insatiable desires, and to wash away those mountainous doubts, which attend those that indeed do thirst for that drink. The man that thirsteth with spiritual thirst, fears nothing more than that there is not enough to quench his thirst: all the promises and sayings of God's ministers to such a man, seem but as thimbles instead of bowls. I mean so long as his thirst and doubts walk hand in hand together. There is not enough in this promise. I find not enough in that promise to quench the drought of my thirsting soul. He that thirsteth aright, nothing but God can quench his thirst. 'My soul thirsteth for God, for the living God.' Well, what shall be done for this man? Will his God humour him, and answer his desires? Mark what follows: When the poor and needy seek water, and there is none, (and they can find none, when all the promises seem to be dry, and like clouds that return after the rain) 'and their tongue fails for thirst, I the Lord will hear them, I the God of Israel will not forsake them.' Aye, but, Lord, what wilt thou do to quench their thirst? 'I will open rivers,' saith he, 'in high places, and fountains in the midst of the val-

leys. I will make the wilderneſs a pool of water, and the dry land ſprings of water.' Behold! here are rivers and fountains, a pool, and ſprings, and all to quench the thirſt of them that thirſt for God.

Right ſpiritual thirſt is not to be ſatisfied without abundance of grace. 'And they ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſure!'

7. The grace of God is compared to a river, 'to ſhew the greatneſs of the family of God.' He has a great family, and therefore it is not a little that muſt be provided for them. When Iſrael went out of Egypt, and thirſted by the way, God provided for them a river, he made it guſh out of the rock: for alas! what leſs than a river could quench the thirſt of more than ſix hundred thouſand men, beſides women and children?

When the people luſted for fleſh, Moſes ſaid, ſhall the flocks and herds be ſlain for them to ſuffice them; or ſhall all the fiſh of the ſea be gathered together for them to ſuffice them? even ſo could not leſs than a river ſuſtain and ſuffice that great people: now his people in goſpel days are not to be diminiſhed but increaſed; and if then they had need of a river, ſurely now of a ſea.

8. The grace of God is compared to a river, perhaps to ſhew of what a low eſteem it is with the rich and full. The deſtitute indeed embrace the rock inſtead of a ſhelter, and the poor and needy ſeek water; but the wicked can drink wine in bowls, and ſolace themſelves with, as they think, better things; they come not to this river to drink; they never ſay, they ſhall die if they drink not of this water. It is therefore for the poor and needy; God will lead them to his living fountains of waters, and will wipe away all tears from their eyes.

I come to the third particular, to ſhew the head and ſpring from whence this river proceeds. 'He ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.'

1. God is here to be taken for the whole Godhead, Father, Son, and Spirit, for that grace proceeds from them all: the grace of the Father, the grace of the Son, and the grace of the Spirit is here included. Hence, as the Father is called 'the God of Grace;' ſo the Son is ſaid to be full of grace grace to be communicated; and the Holy Ghoſt is called

'the Spirit of grace.' By this we perceive whence grace comes. Were all the world gracious, if God were not gracious, what was man the better? If the Father, or the Son, or the Holy Ghoſt are gracious, if they were not all gracious, what would it profit? But now God is gracious, the three perſons in the Godhead are gracious, and they that ſeek grace are provided for: there proceeds from them a river, or grace like a flowing ſtream. The original of grace to ſinners is the good-will of God. None can imagine how loving God is to ſinful man. A little of it is ſeen, but they that ſee moſt, ſee but a little.

But there is added, 'and of the Lamb.' The Lamb is, Jeſus as ſacrificed, Jeſus as man, and ſuffering. Hence you have the Lamb, at the firſt viſion of the throne, ſet forth unto us thus, that is, 'as ſlain; and I beheld, and lo in the midſt of the throne and of the four beaſts, and in the midſt of the elders, ſtood a Lamb as it had been ſlain.'

By this word Lamb, we are to underſtand, by what means grace doth now run from the throne of God, like a river to the world. It is through the Lamb. 'We are juſtified freely by the grace of God through the redemption that is in Jeſus Chriſt,' whom God hath ſet forth to be a propitiation through faith in his blood. And again, 'we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of God's grace.'

Nor doth the Lamb of God, by becoming a means through death of the conveyance of grace to us, at all darken the nature or glory of grace, but rather doth ſet it off the more. For wherein can grace or love more appear, than in his laying down his life for us? I ſpeak now of the grace of the Son. And wherein could the nature and glory of grace in the Father more appear than in giving his Son to death for us, that grace might, in a way of juſtice as well as mercy, be beſtowed upon the world? Wherefore, as the river of water of life proceedeth from God, ſo he adds, from the Lamb, becauſe he would have us, while we are entangled and overcome with this river of God's pleaſure, not to forget what it coſt the Lamb of God that his grace might come to us.

The Lamb then is he through whom the grace of God doth come to us. It proceeds from the throne of God and of the Lamb. And it proceeds from him now as a donor; not only as a means of conveyance, but as one that has power to give grace; power as he is the Son of Man. 'The

Son of man had power on earth to forgive ſin,' and that before he had actually paid to God the price of our redemption. But how much more now? Wherefore Paul, in his prayer for grace and peace for ſaints, ſupplicates both God and the Lamb. 'Grace to you from God the Father, and from our Lord Jeſus Chriſt.'

'Proceeding out of the throne.' Formerly this river of waters is ſaid to come from under the threſhold of the houſe of the Lord. And it is ſaid again, they ſhall go out from Jeruſalem, that is, the church or houſe of God ſtill. In that they are ſaid to come out from under the threſhold, it may be to intimate that they ran but low formerly, compared to what they do now. Alſo the prophet ſaith, the firſt time he went through the waters they were but up to the ancles. It is ſaid alſo to come out from Jeruſalem, where were no great rivers, to intimate that as long as the firſt prieſthood, firſt temple and type were in ſplendor, only the ſhadow of heavenly things were in uſe, and that then grace ran but ſlowly, nor would run much faſter, becauſe Jeſus was not yet glorified. For the Spirit and abundance of grace was to be given not before, but after his aſcenſion.

Wherefore, now Jeſus is aſcended; now he is glorified; now grace proceeds 'from the throne,' not from the threſhold of the houſe. 'He ſhewed me a pure river of water of life, clear as cryſtal, proceeding from or out of the throne of God, and of the Lamb.'

The throne. That of which the mercy-ſeat was a type. That which is called the throne of grace. And it is called the throne of grace, becauſe it is that from, or out of which proceeds this river of life; this overflowing grace of God. Now it may be aſked, What is the throne of grace? And I ſhall anſwer, It is the humanity of Chriſt. He is the throne, he is the Jacob in which God ſitteth. And he ſhall be for a glorious throne to his Father's houſe. The fullneſs of the Godhead dwells in him bodily; and God was in Chriſt reconciling the world unto himſelf; nor can grace come to men but by Chriſt, nor can God reſt as to our ſalvation but in him.

It is a glorious title the Holy Ghoſt has given to the humanity of Chriſt, in that he calls it the throne of God; and methinks he gives it the higheſt preference, in that he ſaith, out thence proceeds a pure river of water of life: we will therefore ſpeak ſomething to this, the throne of God.

1. A throne is the seat of majesty and greatness. Since this river of water of life proceeds from the throne, it intimates that in grace and mercy there is great majesty; for grace, as it proceeds, has a voice from the throne. And indeed there is nothing in heaven or earth that can so awe the heart, as the grace of God. 'Tis that which makes a man fear, 'tis that which makes a man bow and bend, and break to pieces. Nothing has that majesty, and commanding greatness in, and upon the hearts of the sons of men, as has the grace of God.

When Moses went up to the mount the first time to receive the law, he did exceedingly fear and quake. Why? because of the fire and smoke, thick darkness and thunder, &c. But when he went up the second time thither, 'he made haste and bowed his head towards the earth and worshipped.' But why? because it was before proclaimed, that 'the Lord was gracious and merciful, long suffering, and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression and sin, &c.'

There is nothing over-mastereth the heart like grace, and so obligeth to sincere and unfeigned obedience as that. 'Examine me, O Lord,' said David, 'prove me and try my reins and my heart, for thy loving kindness is before my eyes, and I have walked in thy truth.' Therefore he saith again, 'O Lord, our God, how excellent is thy loving kindness in all the earth!' and that loving kindness is marvellous, for it has that majesty, and that excellent glory in it, as to command the heart and subdue sin. And therefore grace has given to it the title of sovereignty, or of one that reigns. The throne is called, 'the throne of grace,' that on which it sits and reigns, as well as that from whence it proceeds. 'Grace reigns through righteousness to eternal life, by Jesus Christ our Lord.'

2. As a throne is a seat of majesty and greatness; so it is the seat of authority and legislative power; this is confirmed from what was said but now, grace reigns. Wherefore it is expected, that they that hear the word of God's grace, should submit thereto, and that at their peril. 'He that believeth not shall be damned,' is a word of power, of law and authority; and the contemner shall find it so. Wherefore, sinner, here is laid a necessity upon thee; either thou must accept of God's grace, and be content to be saved freely thereby, notwithstanding all thy undeservings,

and unworthineſs, or elſe thou muſt be damned for thy rebellion, and for thy rejecting of this grace. Wherefore conſider what is beſt to be done. Is it better that thou ſubmit to the grace and mercy of God, and accept of grace to reign for thee, in thee, and over thee, than that thou ſhouldeſt run the hazard of eternal damnation, becauſe thou wouldeſt not be ſaved by grace? Conſider this, I ſay, for 'grace is now in authority, it reigns and proceeds from the throne.' If the wrath of a king 'is as meſſengers of death;' if the wrath of the king 'is as the roaring of a lion,' what is the wrath of God? and you know, to deſpiſe grace, to refuſe pardon, to be unwilling to be ſaved from the guilt and puniſhment due to treaſons, how will that provoke? how hot will that make wrath? But to accept of grace, eſpecially when 'tis free grace, grace that reigns, grace from the throne; how ſweet is it? 'His favour is as dew upon the graſs.'

This therefore calls for thy moſt grave and ſedate thoughts. Thou art in a ſtrait; wilt thou fly before Moſes, or with David fall into the hands of the Lord? Wilt thou go to hell for ſin, or to life by grace? One of the two, as was ſaid afore, muſt be thy lot; for grace is king, is upon the throne, and will admit of no other way to glory. In and by it thou muſt ſtand, if thou haſt any hope, or canſt at all rejoice in hope of the glory of God.

3. As the throne is the ſeat of majeſty and authority, ſo it is the higheſt ſeat of authority. There is none above the throne, there is no appeal from the throne. There are inferior courts of judicature, there are under-governors, and they may ſometimes perhaps be faulty; wherefore in ſome caſes an appeal from ſuch may be lawful or permitted; but from the throne none can appeal. 'Now grace is upon the throne, reigns upon the throne, proceeds from the throne.' A man may appeal from the law to the throne, from Moſes to Chriſt, from him that ſpake on earth, to him that ſpeaks from heaven; but from heaven to earth, from Chriſt to Moſes, none can appeal: Moſes himſelf has forbid it. 'Moſes truly ſaid unto the fathers, a prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay unto you; and it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people.'

This new prophet judges; in the higheſt court he is maſter of grace, the throne by which grace reigns; and even Moſes admits, that from himſelf an appeal may be made to this prophet: yea, he allows that men may flee from himſelf to this prophet for refuge; but there muſt be no appeal from him. Thou muſt hear him or die. 'How ſhall we eſcape, if we turn away from him, that ſpeaketh from heaven?'

'Tis not a ſaint, nor a miniſter, nor a prophet, nor an angel that ſpeaks, for all theſe are but ſervants; no, it is a 'voice from the throne,' from authority, from the higheſt authority; it is the Lord from heaven. He that comes not hither to drink, ſhall die thirſty. He that refuſes this water now, ſhall not have ſo much as will hang upon the tip of his finger (if 'twould ſave his ſoul) hereafter. 'How ſhall we eſcape, if we neglect ſo great ſalvation?'

Apoſtates will therefore from hence find griping pangs and burning coals, for they have turned themſelves away from this throne, and from the grace that proceeds therefrom; nor is it to any purpoſe whatever they plead for themſelves. They are fallen from grace, and what can help them? Chriſt is become of none effect unto ſuch, whoſoever it is that ſeeks to be juſtified by the law, 'they are fallen from grace.'

4. The throne is the ſeat of glory; when the Son of Man ſhall come in his glory, and all the holy angels, with him, then he ſhall ſit upon the throne of his glory. And if the throne of judgment is the ſeat of glory, much more the throne of grace.—We will venture then to ſay, that the throne of grace is the throne of God's glory, as the throne of judgment will be the throne of Chriſt's glory, and that grace proceedeth from his throne, that both it and he might have glory, in a way of mercy.

That it might have glory; therefore has he defined, that grace ſhall be effectual in and to the ſalvation of ſome; even to the 'praiſe of the glory of his grace, wherein he has made us accepted in the Beloved.'

He has deſigned, not the glory of man's works, but the glory of his own grace; and therefore has put man's works, as to juſtification before God, under his feet, and counts them as filthy rags; but has ſet his grace up above, has made it a king, given it authority to reign, has provided for it a throne, and called that throne, the throne of

grace, from whence it alſo proceeds to its own praiſe and glory, in and by the effectual ſalvation of thoſe that receive it, and receive it not in vain.

As grace is exalted, and made to proceed out of the throne to its own glory, ſo is it alſo thus exalted and made flow to us like a river, that we ſhould be to the praiſe of the glory of him that hath exalted it. We that receive it, and ſubmit unto the throne whence it proceeds, have thereby 'obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will, that we ſhould be to the praiſe of his glory.' So that this throne is a throne of glory. 'A glorious high throne from the beginning is the place of our ſanctuary;' now what follows from this, but that they that accept of this grace, give glory to God, to his grace, and to the word of his grace; ſuch, I ſay, glorify God for his mercy; they glorify God by their profeſſed ſubjection to the goſpel of Chriſt, which is the goſpel, or good tidings of the grace of God. They with Abraham believe and give glory to God, and with the Gentiles they glorify the word of the Lord.

But to ſlight grace, to do deſpite to the Spirit of grace, to prefer our own works to grace; what is it but to contemn God? to contemn him when he is on the throne of his glory; I ſay it is to ſlight him even when he commands thee to bow before him, and to glorify his grace. If men in old time were damned becauſe they glorified him not as God, ſhall they not be who glorify him not for his grace? and none glorify him for his grace but thoſe that ſubmit themſelves thereto. Mere talkers of grace are but mockers of God, flatterers of God. Tremble, tremble, ye ſinners, that have deſpiſed the riches of his goodneſs. The day is coming when ye ſhall behold, and wonder, and periſh, if grace prevail not with you to be ſaved by it to the praiſe of its glory, and to the glory of him who hath ſet it upon the throne.

5. The throne is the ſeat of wiſdom. Hence he is called the Ancient of Days, that ſits on this throne. His garments were white as ſnow, and the hair of his head is like the pure wool. When we read that out of the throne proceeds a river of grace, it is as much as to ſay, the wiſe God, who moſt perfectly knoweth all ways, counteth in his wiſdom, that to ſave men by grace is the beſt, moſt ſafe,

and ſure way. Therefore it is of faith that it might be by grace, to the end the promiſe might be ſure to all the ſeed.

Forgiveneſs is according to the riches of his grace, wherein he has abounded towards us in all wiſdom and prudence. Grace can continue to pardon, favour, and ſave from falls, in falls, and out of falls. Grace can comfort, relieve and help thoſe that have hurt themſelves; and grace can bring the unworthy to glory. This the law cannot do; this man cannot do; this angels cannot do; this God cannot do, but only by the riches of his grace, through the redemption that is in Jeſus Chriſt.

He that comes to, and drinks of this water, glorifies God for his wiſdom. Such a one ſaith, bowing his head, to God only wiſe be glory, both now and forever, Amen.

But he that ſhall contemn this grace, confronts the higheſt wiſdom, even wiſdom upon the throne; he ſaith of himſelf, I am wiſer than Daniel, wiſer than the judgment of God. I could have found out a more ſafe way to heaven myſelf; and had I been of God's council, I would have told him ſo. All this horrible blaſphemy naturally proceeds from him that liketh not that grace ſhould be king on the throne; but ſhall he that contendeth with the Almighty, inſtruct him? he that reproveth God, let him anſwer it.

The text ſays, that this very doctrine to the Greeks, to the wiſe, is fooliſhneſs, and the preaching of it a fooliſh thing; but it will appear, when the concluſion of all things is come, and when theſe wiſe ones by their wiſdom have fooled themſelves to hell, that this fooliſhneſs of God is wiſer than men, and the weakneſs of God ſtronger than men.

Chriſt Jeſus, becauſe he was low in the world, is trampled upon by ſome, but he is a glorious throne to his Father's houſe. Wherefore, I will conclude this with both comfort and caution; with comfort, becauſe of the ſecurity they are under that indeed have ſubmitted to grace—'ſin ſhall not have dominion over you; for ye are not under the law, but under grace.' And let it be a caution to thoſe that deſpiſe. Take heed, it is danger us affronting the wiſdom of God. It pleaſed God for the glory of his wiſdom, to make this the way. I have often thought, and ſometimes ſaid, If God will be pleaſed with any way, ſurely he will be pleaſed with his own. Now this is the

way of his own deviſing, the fruit and effect of his own wiſdom: wherefore, ſinners, come to the waters, caſt thyſelf into them, and fear not drowning; let God alone cauſe them to carry thee into his paradiſe, that thou mayeſt ſee his throne.

6. The throne is the ſeat of faithfulneſs, the place of performing engagements and promiſes. 'When I ſhall receive the congregation, ſaith Chriſt, I will judge uprightly,' that is faithfully; and now he has received it, and is made head over all things to it. This river then is nothing elſe but the fulfilling of promiſes. 'If I go not away, the Comforter will not come; but if I depart, I will ſend him unto you. This is that which was ſpoken of by the prophet Joel. And it ſhall come to paſs in the laſt days (ſaith God) I will pour out my Spirit upon all fleſh,' &c. 'Chriſt being now by the right hand of God exalted, and having received of the Father the promiſe of the Spirit, he hath ſhed forth that which ye now ſee and hear.'

It is not exaltation, nor a crown, nor a kingdom, nor a throne, that ſhall make Chriſt neglect his poor ones on earth: yea, becauſe he is exalted and on the throne, therefore it is that ſuch a river with its golden ſtreams, proceeds unto us. And it ſhall proceed to be far higher than ever were the ſwellings of Jordan. True, it runs not ſo high now, as in former days, becauſe of the curſe of God upon antichriſt, by whoſe means the land of God's people is full of briars and thorns; but when the tide is at the loweſt, then it is neareſt the riſing; and this river will riſe, and be a broad river to ſwim in. 'For there the glorious Lord ſhall be unto us a place of broad rivers and ſtreams,' and there ſhall be no more curſe in the church, but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him without moleſtation.

Theſe ſayings are faithful and true. Faithfulneſs in him that rules, is that which makes Sion rejoice; becauſe thereby the promiſes yield milk and honey. For now the faithful God, that keepeth covenant, performs to his church that which he told her he would. Wherefore our rivers ſhall run, and our brooks yield honey and butter.

Let this teach all God's people to expect and wait for good things. Oh, this throne, out of which good comes like a river! who would not but be ſubject to it? who would not but worſhip before it?

7. A throne is the seat of justice. Justice and judgment are the habitation of thy throne. And it is also from justice that this river of grace flows to us; justice to Christ, and justice to those that are found in him. The river that gushed out of the rock in the wilderness ran after the people there. They drank of the rock that followed them; the rock was not removed out of his place, but the flood followed them whither they went. 'He opened the rock and the waters gushed out, they ran in dry places like a river.'

This rock, saith he, was Christ, that is, figuratively, and this throne is Christ really, and the water gushing out of the rock, and following them in the wilderness, was to shew that when Christ became a throne, grace and goodness should follow us in this wilderness. Wherefore David, considering this, said 'surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.'

8. This throne is the seat of grace and mercy; and therefore it is called the mercy-seat and throne of grace. This throne turns all into grace, all into mercy! This throne makes all things work together for good, by the grace of God through Christ. O grace! O happy church of God! All things that happen to thee for Christ's sake are turned into grace. They talk of the philosopher's stone, and how if one had it, it would turn all things into gold; but it cannot turn all things into grace.

It is a dangerous thing for a man to have the notions of grace, while his heart is void of the Spirit and holy principles of grace; for such a man can do no other than abuse the grace of God.

Though grace is pure, and not hurtful at all; yet one altogether carnal, by the force of his lusts which tamper with it, will unavoidably bring himself into ruin thereby.

Whatever it be that this water of life washeth not, is evil and given to the curse, as the prophet intimates where he saith, 'but the miry places thereof, and the marshes thereof, shall not be healed, they shall be given to salt.'

Most men are ignorant of the goodness of this pure water of life. The reason is, because though it is good in the highest degree, yet it is not such a good as is suited to a carnal appetite. Good is of two sorts; either such as is spiritual, or such as is temporal. That which is spiritual, is desired only of them that are spiritual; for temporal good will satisfy a carnal mind. Grace is spiritual good.

This river of water of life is said to be clear. Hence the beginning of conversion is called illumination: yea, the coming of this river of water of life unto us is called the day-spring from on high visiting us, through the tender mercy of our God. This water is like Jonathan's honey, it hath a faculty to open the eyes, to make them that sit in darkness see a great light; the light of the knowledge of the glory of God in the face of Jesus Christ. It casts out rays of glory unto those that drink thereof. The streams of this grace overtook Saul when he was going to Damascus: the waters of this flood compassed him round about.

I read of some waters that are fouled with the feet of beasts, and with the feet of men, yea, and deep waters too. Yea, saith God to some, ye have drunken of the deep waters, 'and have fouled the residue with your feet;' and again, 'as for my flock they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.' These waters are doctrines contained in the text, muddied and dirtied by the false glosses and sluttish opinions of erroneous judgments; of which the poor sheep have been made to drink. And verily this is apparent enough, by the very colour and hue of those poor souls: for though the truth of God was in them, yet the very stain of tradition and superstition might be seen in them.

Here we have a river that is clear, without the human inventions and muddy conceptions of unsanctified judgments: here you have a river, the streams whereof lie open to all in the church, so that they need not those instruments of conveyance that are foul.

Even from the foundation of the world, men have cast slanders upon, and imputed base things unto the blessed grace of the gospel. Paul was one of the pipes through which God conveyed this grace to the world; and what was he counted but 'a pestilent fellow, and a mover of sedition throughout the whole world.'

But behold no imputation can stick on the grace of God; for that like honey will purge itself of what filth is put into it. Springs and rivers are of a self-purging quality.

This river in the fountain and streams thereof, offer themselves to the consideration and consciences of all men. To this end, how often doth God, the head of this river, call upon men to challenge him if they can, with any evil or mis-doing towards them. Hence he says, 'put me in re-

membrance, let us plead together, declare thou (if thou canſt) that thou mayeſt be juſtified. What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?' So Chriſt, 'which of you convinceth me of ſin? And if I have ſpoken evil, bear witneſs of the evil.' So Paul, 'we have renounced the hidden things of diſhoneſty, not walking in craftineſs, not handling the word of God deceitfully; but by the manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God.' All theſe ſentences are chiefly to be applied to doctrine, and ſo are an offer to any, if they can, to find a ſpeck or ſpot, or any ſuch thing in this river of water of life.

Some men fly from it, as from a bear; and ſome are afraid to drink of it, for fear it ſhould be poiſon unto them. Some again, dare not take, becauſe it is not mixed, qualified, and made toothſome by a little of that which is called the wiſdom of this world. Thus one and another will have none of God. But they that look into this river, ſhall find it harmleſs and as clear of miſchief as is the ſun of ſpots.

John ſaw this river clear as cryſtal. Cryſtal is a very clear ſtone, as clear as the clereſt glaſs. It is as if God ſhould ſay, Look, ſinners, look to the bottom of theſe my cryſtal ſtreams. I have heard of ſome ſeas that are ſo pure and clear, that a man may ſee to the bottom, though they may be forty feet deep. But though it is ſaid to be deep, it is not ſaid we can ſee no bottom; nay, the compariſon implies, that a man with good eyes may ſee to the bottom. It is clear, as clear as cryſtal. So then we will look down to the bottom, and ſee through theſe cryſtal ſtreams, what is at the bottom of all.

Firſt, then, the bottom of all is, that we might be ſaved. 'Theſe things I ſay,' ſaith Chriſt, 'that ye might be ſaved;' and again, 'I am come that ye might have life, and that ye might have it more abundantly.' What a ſound bottom is here! but few deep rivers have a good bottom. Mud is at the bottom of moſt waters in the world; even the ſea itſelf, when it worketh, caſts up mire and dirt, and ſo do the hearts of ſinners. This river has a good bottom; a bottom of ſalvation by grace; and a man need not cry out when he is here, that he ſinks, or that he is in danger of being drowned in mud or mire.

We read that there is a city that has foundations; grace is one, Chriſt another, and the truth of all the prophets and

the apoſtles, as to their true doctrine, another, &c. and again, all theſe are the very bottom of this goodly river of the water of life.

There is another thing to be ſeen at the bottom of this holy river, and that is, the glory of God: we are ſaved by grace, through the redemption that is in Chriſt, to the praiſe and glory of God. And what a good bottom is here. Grace will not fail; Chriſt has been ſufficiently tried, and God will not loſe his glory; therefore they that drink of this river ſhall doubtleſs be ſaved. Let us be more free in making uſe of this water. It has been proved times without number: it never fails, but where it is not taken. No diſeaſe comes amiſs to it; it cures blindneſs, deafneſs, dumbneſs. 'It makes the lips of them that are aſleep to ſpeak.' This is the right holy water (all other is counterfeit) it will drive away devils and ſpirits, cure inchantments, and witchcrafts; it will heal the mad and lunatick; it will cure the moſt deſperate melancholy; diſſolve doubts and miſtruſts, though they are grown as hard as ſtone in the heart.

I adviſe therefore in the next place that thou get thee a dwelling place by theſe waters: 'the beloved of the Lord ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long.' If thou aſk where that dwelling is? I anſwer, in the city of God, and among the tabernacles of the Moſt High.

Nothing has been more common to many, than to doubt of the grace of God; the moſt unbecoming a ſinner of any thing in the world. To break the law is a fact foul enough; but to queſtion the ſufficiency of the grace of God to ſave therefrom, is worſe. Wherefore, deſpairing ſoul, for it is to thee I ſpeak, forbear thy miſtruſts, caſt off thy ſlaviſh fears, hang thy miſgivings as to this upon the hedge; and believe, thou haſt an invitation ſufficient thereto; a river is before thy face. And as for thy want of goodneſs and works, let that by no means daunt thee, this is a river of water of life; ſtreams of grace and mercy. There is enough therein to help thee. Thou haſt nothing to do, as to the curing of thy ſoul of its doubts and fears, and deſpairing thoughts, but to drink and live for ever.

But what is all this to the dead world? to them that love to be dead? They toſs their vanities about as the boys toſs their ſhuttle-cocks in the air, till their foot ſlips, and they deſcend into the pit!

FINIS.